A CHRISTIAN WOMANS Experiences of the glorious working of Gods free grace.

Published for the Edification of others, by

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Luk. 24: 24. *And they found it even so, as the VVomen had said.*

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COURTEOUS READER.

WHEN our Lord and Saviour JESUS CHRIST had fed many with a few *Loves*, he commanded his Disciples to gather up the *Fragments*, that nothing he lost, *John.* 6. 12. And when God was pleased to poure out of his Spirit upon some of his faithful *Servants* in our Generation, he had also some of his *Handmaides*, who gathered up the *Crumes* of that spiritual Bread, which the Lord blessed and distributed among his Disciples: Of which Number this holy *Matron* was one. Now there are three Arguments whereby it may appear, that God would not have these *Fragments* (which she hath gathered into her Basket) to be lost, viz. *First*, Because, God made them (by his Blessing) food to her soul in the gathering, and receiving them into her own heart, and also to the soules of several young *Virgins* in her family, unto whom the Lord made some of these *Crumes* the bead of eternal Life. *Secondly*, Because when she had lost the manuscript (where in these and many other of her Experiences were written) in a sea storme wherein she suffered Shipwrack, yet God, who preserved her life, did also preserve these Experiences in her heart, where it seemeth they were written, not with ink but by his holy Spirit. *Thirdly*, Because she being pressed in Spirit to Communicate them more publikely, the Spirit of the Lord did bring them again to her remembrance, and she hath been made willing to publish them as her *Testimony* and witness of the free grace, and fresh *Anoyntings* of the Lords Spitit, whom he hath promised to poure forth upon his servants, and Handmaides in the last dayes, *Joel* 2: 28, 29, 31, 32. Now for as much as this little Book is presented to thee, CHRISTIAN READER, as a Basket full of *fragments*, be not offended with the broakennes of any matter, which thou mayest meet with in the *Reading* thereof: considering, that God, who hath made them a blessing to others, may bless them unto thee. Thou mayest take nōtice of *three Things* in this little Book, which I judge worthy of every Christians observation, to wit, *first*, Her *extraordinary* Teachings of God by his holy Spirit and Word, when she could not enjoy the *ordinary* means of his own appointments. This godly Woman (after God hath begun the good work of grace in her soul) would not loose any opportunity she could get either in publicke or private for her precious soul, but would often break thorrow some difficulties and endure some hardships to enjoy such opportunities; and this she did at that time, when many professors sleighted and neglected (*O grievous Sin*! yea contemned the Ministry of the word. Now observe, That as she followed the Lord, and waited upon him in the use of the means of Grace, when she could enjoy it, so the Lord was pleased (of the exceeding Riches of his free Grace) not onely to do her soul good by his presence and power therein: But also (when she could not enjoy the *Outward* meanes of grace) the Lord waited to be gracious unto her soul, and followed her with the *inward* teachings of his holy Spirit, and word, as she hath witnessed in many particulars in this her Book. And if thy experience, COURTEOUS READER, cannot seal unto the Testimony, that she gives of those Spiritual Teachings: Yet do not stumble at them, do not judge her, for she hath received an Unction from the holy

2 Cor. 8: 12

holy One, and is taught of God. In the Reading of her Book, thou wilt meet with ſome ſuddain and unexſpected Tranſition from one thing to another, (and thou mayeſt think it to be ſome what abruptly) yet Cenſure not too rashly, but rather conſider, that even this alſo may, yea doth hold ſome proportion unto the courſe of Heaven and Heavenly communications. The Husbandman will not wonder to ſee showers and shinings, bright and dark Clouds ſucceed each other, knowing that the Rain which comes from Heaven hath its ſeaſons and its meaſure too. Will the Marriner marvel to ſee the ſeas ſwell and rage in a great ſtorme, or admire the ſtil neſs and ſmoothneſs of the deep watters in a great calme. Or will any who liv upon the ſea coaſt think the frequent Ebbing & flowing of the tyde a ſtrange thing. Neither will any experienced Chriſtian marvel at the ſuddain Ebbing and flowing of joyes, and ſorrowes in the hearts of Saints. The operations and Adminiſtrations of the Spirit are various, 1. *Cor.* 12: 4, 5, 6, 7. Some times the Spirit is poured out upon the ſoules of Believers (*as floods upon the dry ground*) And thoſe ſpiritual showers and shinings do make a ſpring of Grace in the wilderneſs of their hearts. Where of the Lord hath ſpoaken by his Prophets. *Iſa.* 51: 3. and 44: 3, 4. and 32: 15, 16, 17. *Ier.* 31: v. 12. But at other time the glory of the Saints comforts, joyes, and light is ſo clouded, and eclipſed, that they are under great deſertions, *Iſa.* 54: verſ. 7, 8, 11. Yea and may for ſome time walk in dakneſs and have no light, *Iſa.* 50: 10. *Secondly*, Another thing I judge worthy the Readers obſervation in this Book, is this Chriſtian womans Experience of the preſence and power of God, accompanying her conſciencious endeavours to do good unto the ſouls of others both in her own family eſpecially, and alſo in ſome other families, where she ſo journed ſome time. I mention not this for her praiſe, who deſires that God alone may have all the Glory of whatſoever he hath done for her or by her; (*she needs no Epiſtles of Commendation from men*) But ſeeing her Experiences are made ſo publicke, my hearts deſire is, that Parents and Governours of families would follow her Example therein: Endeavouring (as she did) the Converſion and ſanctification of them, whom God had committed to their charge, by Inſtructions, councel, and reproofe, which she adminiſtred, with ſo much love, wiſdome, zeal, and tenter heartedneſs, that they proved by Gods bleſſing an effectual means of the converſion of many, ſome of whom are yet living witneſſes of the truth hereof, and alſo of many other her Experiences related in this her Book. She was not onely a Governeſſe, but (as it were) a Propheteſs in her family, for she prayed conſtantly with her children and Maidens, she alſo read the holy Scriptures daily unto them, and ſo ſpake from them, that many of them, who heard her (*in her family duties*) believed and turned to the Lord. She opened her mouth with wiſdome, and in her tongue was the Law of kindneſs, as Solomon ſpake of the virtuous woman, *Pro.* 31: 26, 27, 28, 29. She did ſo Chatechiſe the young children, and inſtruct the elder maidens, that they all learned to know, and many of them to do their duty to God and man. *Thirdly*, there is yet one thing more, which I would have thee, *Courteous Reader*, to ponder in thy heart, *to wit*, the gift of ſinging ſpiritual Songs and Hymnes, whih she preſents thee with ſome inſtances of in her Book, here and there occaſionally touching, which Adminiſtration I am willing for thy edification to ſay: 1. That ſinging of Pſalmes, Hymnes, and Spiritual Songs (*being an Ordinance of Gods worship*) ought to be performed by a gift, and the aſſiſtance of the Spirit, as well as prayer. 1. *Cor.* 14: 12, 15. What is it then? *I will pray with the Spirit*, &c. *I will ſing with the Spirit*, &c. Now as to take a book and read a prayer out of it, or to ſay a prayer without the Book, is not to pray in the Spirit, ſo to read a Pſalme in a Book, and ſing it, or to ſing the ſame Pſalme without the Book is

not to ſing in the Spirit: If the ſinging of Pſalmes be a part of Gods worship (as doubtleſs it is) then it ought to be performed by aſſiſtance of the ſpirit, for the true worshippers ought to worship God in ſpirit and truth, John. 4: 23, 24. 2. That Chriſtians ought to ſing Spiritual Songs and Hymnes, *as well as Pſalmes*, unto the Lord; And that with grace in their hearts, *Col.* 3: 16. for the melody (*which the Lord loveth*) is in the heart, rather then in the voyce, *Eph.* 5: 19. 3. They who performe this part of Gods worship, whether they ſpeak unto themſelves in private, or unto others more publickly, ought to have the word of Chriſt, to dwell richly in them, yea and to be filled with the Spirit, as the Apoſtle teſtifieth, *Epheſ.* 5: *vers* 17, 18, 19, 20. and *Coloſſ.* 3: *vers* 16. I have known ſome other Godly and gracious Chriſtians (*beſides this grave and holy Matron*) who have this gift of Singing: and I my ſelf have ſome experience of this kinde of Anoynting of the Spirit of praiſe, which will (*I hope*) ere long be powred forth upon the ſons and daughters of Zion. And then they will praiſe Jehovah, ſinging to the Lord a new Song, and his praiſe in the Congregation of Saints, as is propheſied, *Pſal.* 149: 1, 2, 5. and *Iſai.* 51: 11. and 52: 1, 8. &c. The holy Spirit can dictate the Matter, yea and words of praiſe and ſinging, as well as the matter and words of prayer: And why may not the Lord aſſiſt a poor gracious humble ſoul to ſing in the Spirit, as well as to pray in the Spirit: ſeeing there nothing too hard for God, to do? It was by many (and is ſtill by ſome) denyed, that there is any ſuch thing as a Spiritual gift of prayer, *ſave onely that which is acquired.* And yet the gracious experience of many Godly perſons doth teſtify that there is ſuch a gift of the Spirit, called a ſpirit of ſupplication, which is powred forth upon the Lords people. And although many nay moſt Godly Chriſtians do not believe there is any ſuch Spiritual gift of ſinging as I have here intimated, yet ſome few poor gracious humble ſoules have good Experience, that there is ſometimes a meaſure of the holy Spirit powred upon them, where by they are ſo filled with the Spirit, that they break forth into ſinging: Pray therefore that thou mayeſt ſing, and praiſe the Lord, when the Redeemed of the Lord ſhall return and come with ſinging to Zion, *Iſa.* 51: 11. And the Children of Zion be joyful in their King. *Pſal.* 149: 1. Unto whom be glory and dominion for ever, AMEN. So prayeth he, who waiteth for his Kingdome and Coming.

HANSERD KNOLLYS.

ERRATA.

Pag. 1. *Line* 8, 9. *read* forbearance; *line* 16. *r.* ſinned; *l.* 19. *r.* petty. *Pag.* 3. *line.* 1. *r.* I was ſtirred; *line.* 3. 4. *r.* to me towards Heaven; *Pag.* 4. *l.* 7. *r.* ſtumbleſt; *Pag.* 6. *l.* 1. *r.* heed; *Pag.* 7. *l.* 6. *r.* Chriſtening; *Pag.* 8. *l.* 25. 26. *r.* unbelief: *Pag.* 9. *l.* 12. *read* renewings.

Theſe and ſome other litteral miſtakes the Reader is deſired to mend in the peruſal of this Book.

A Christian Womans experiences of the glorious working of Gods free Grace.

Had once hard thoughts of the people of God, yet being on a time perſwaded to go to hear them, I went though not out of love to them, but to vvatch vvhat I could obſerve; and being then over perſwaded againſt them, and the Miniſters Text (that then preacht) was Rom. 2: 4,5,6. or *Diſpiſeſt thou the riches of his goodneß, and forbeacance, and long ſuffering, not knowing that the goodneß of God leadeth thee unto repentance; but after thy hardneß and impenitent heart treaſureſt up to thy ſelf wrath againſt the day of wrath, and revelation of the righteous Judgment of God, who will render to every man according to his deeds.*

Verily at this opportunity the dread of God did much ſmite upon my heart, that I had ſo long ſinnend againſt his patience and goodneſz. He had this paſſage, that the ſword of the Lord hung as in a twine threed, to cut of all pitty ſwearers; and I having been one that durſt not ſwear great oathes, (but ſmall ones I was addicted to) I thought it met with my particular condition: Then had I little acquaintance with any that feared the Lord; unleſs it were one family, and they were much afraid of me for a ſeaſon, becauſe I had been ſo vain.

Then was I caſt upon the Lord alone, who did much ſupport mee by his grace, bleſſed be his name; yet the very firſt night after he began to work upon my heart, I fell under this temptation, that I ſhould not eat any more, but rather die, and then I ſhould ceaſe from ſinning againſt the Lords goodneſs; I then caſt away my prayer-book, for it did not

reach my neceſſities, and I cried unto the Lord alone to teach mee to pray; Then did I endeavour to keep cloſe to the beſt teaching miniſtery I could find; I was very ignorant, yet did ſearch the Scriptures diligently: but found them very dark to mee, I dayly ſaw a more clear diſcovery of my ſinful nature, and then began to be ſorely perplexed with feaus thad I could not be a child of God, becauſe I knew not how to get victory over my ſin, and though I uſed all meanes I could, yet my corruptions would ſometimes break forth, which made mee often times ready to diſpare, and to caſt of all.

But one day amongſt the reſt the Lord made mee reſolve, though he kild mee, yet I would truſt in him; he made mee alſo deſire of him that if he would not ſave mee, yet that he would not let mee go back again into ſin (for the ſence of Gods goodneſs was much upon my heart.)

Then in ſeveral Sermons God was pleaſed to ſpeak peace to my poor ſoul, yet after through the violence of temptations, I often queſtioned my condition; ſometimes I was tempted to murder my ſelf, ſometimes to ſtarve my ſelf; yet the Lord upheld mee, for I could not make my caſe known to any but God for the ſpace of two years, all which ſeaſon I was wonderfully kept by the power of God alone. In this time was I called by my friends into a darck corner of the land full of ignorance, yet I was ſorely troubled, eſpecially when I was overtaken with any ſin, ſtill I fell down before the Lord bewailing my ſins; then did the Lord give mee much comfort from this place of Scripture. Jer. 31: 20. *Is Ephraim my dear ſon is he a pleaſant child, for ſince I ſpake againſt him, I do earneſtly remember him ſtill: therefore my bowels are troubled for him; I will ſurely have mercy upon him.* ſaith the Lord.

Now in the place where I was were many Papiſts, and they much endeavoured to have mee of their judgment: But God kept mee in a thirſting frame of ſpirit after the preaching of the word, and often caſt in my mind, that I ſhould, Matt. 6: 33. *Firſt ſeek the Kingdom of God, and the righteouſneſs thereof, and all other things ſhould be added.*

Wee had in that place a bad Miniſter, but to God I made my ſupplication, and uſed what means I could to obtain a better, and God was pleaſed to anſwer my deſires, and ſent a better to that very place, who remained there the time that I ſtayed, under whoſe honneſt teachings I often met with ſweet refreshing.

Then

Then was ſtirred up by my friends to change my condition, to be married to an husband; upon which I did earneſtly begg of God that I might have one that did fear the Lord, that he might be a furtherance to heaven, and indeed ſo hee was. For I married with a man that was much in practical diuties, yet ſome difference there was in our judgments, which often cauſed no ſmall trouble in my ſpirit: but it had this effect, it cauſed mee to cry to God, and to ſearch the Scriptures, ſo much the more, uſing all meanes for a right underſtanding in the things and wayes of God, and it became helpful to mee. And in this time of my earneſt ſeeking of God alone, he was pleaſed to diſcover to mee by dreames and viſions of the night, the ugglineſs of ſin in a far greater manner then ever I ſaw it before: and in dreams brought many Scriptures to mind that did anſwer ſome queſtions, and ſatisfy ſome doubts, that were in my heart: and ſo did cauſe darkneſs to become light before mee at that time: and this did the Lord do in the abſence of other meanes, ſoon after I gained information where the word was powerfully preached: but it being ſomething far from mee, I had ſome difficulty to get to it; yet it being (through grace) more to mee then my ordinary food: I keept cloſe to opportunities of the word there preached; which in an eſpecial manner God was pleaſed to make very uſeful unto mee. And I injoying often many ſweet taſts of the preſence of God in his ordinances, was carried out through all weathers to wait upon him; and this I can truely ſay from real experience that the worſt wheather I went through the more of God, I met within his ordinances, I remember one very wet day, I had much comfort from theſe words; (let this incourage others,) Joh. 1: 2,3. *Now are wee the ſons of God, and it doth not yet appear what we ſhall bee*: And afterwards while my meditations were ſomething upon Hebrews 6: 5, 6. *I was much ſtirred up to mind, how far an Hypocrite might go in Religion*: And I began to conſider, whether or no I had gone any further then ſuch a one might go, for I ſaw plainly that a perſon might go very far, and yet be in a ſad ſtate, though they may be enlightened and taſt of the heavenly gift, and be partakers of the holy Spirit, yea and taſt of the good word, and alſo hear the beſt Preachers gladly, as *Herod* did *John* the *Baptiſt*, and as *Agrippa* did *Paul*, and yet be but almoſt a Chriſtian.

Then I being at a Sermon, the words of the Text were: Marc. 6: vers 20. *And he did many things*: That Miniſter then ſhewed, that an Hypocrite or a reprobate might do many things: but yet a true child of God

can do more; he named two things in which a child of God goeth beyond an Hypocrite.

First, that he doth as much desire to be holy as happy.

2. That he doth as earnestly set himself against all sin as some.

Then was I exceedingly taken up in my thoughts about this thing; but being carried out to seek the Lord earnestly, he was pleased to give in this answer; Thou tumblest so much at the stone of assurance that thou forgetest to build, then did God let me see that the foundation and top-stone is Jesus Christ, and that I must cease from my own workes, and take Christ upon his own termes, and then entred I into some rest.

Oh, what a knotty piece was I to work upon! for until he put forth his mighty power I could not believe; and I found nothing stronger then free grace to stricke at the root of my sin.

Also on another snowy day I going many miles to hear, I was refreshed much from these words, 2 Cor. 12: 9. *My grace is sufficient for thee.*

And on another day from these words: Luke 10: 20. *But rather rejoyce, because your names are written in heaven.* And another time aboundance of comfort from that Scripture: 1 Cor. 2: 9. *Eye hath not seen, nor ear heard neither, hath it entred into the heart of man, to conceive the things which God hath prepared for them that love him.* It was a very sore day when I went to this opportunity and a very bitter Journey I had, but God made it exceeding sweet unto mee.

Also I had a very great fit of a feaver, by reason of the trouble of conscience I was under; and in the time of that great feaver, the Lord was pleased to set that Scripture upon my heart: Rev. 22: 17. *The Spirit and the bride said comm, and let him that heareth say, come; and let him that is a thirst come; and whosoever will, let him come, and take of the watters of Life freely:* Which did administer so much comfort & refreshing to mee from a sence of the freeness of Gods grace, being set upon my heart, with so much power of the Spirit that I was (contrary to the Judgement of Physicians) soon raised to my health again. For indeed I had at that time been exceedingly troubled in my spirit about my sins, which I had been looking back upon; for I had made a Catalogue of them, and spread them before the Lord for pardon: But thinking them to be so many, that God would not pardon them; I did much desire I might die, and go out of the body, and not live any Longer in it, to encrease mine iniquities. And although

although at this time a good Minister did endeavour to comfort mee, yet I put comfort from mee, and said, it did not belong to mee till the God of all grace was pleased to give it in by the power of his Spirit, as before mentioned, and then after our good God had given mee a taste of the riches of his pardonning love and grace in Christ Jesus: I was also carried out to pitty others, and begge that God would let them also taste of the same; and a particular person was set upon my heart to begge of God for, and in a short time the Lord was pleased to answer my desire in working a work of grace in that soul.

Then I was called by providence to remove into a dark family, where I had lived some time beofore; and I then finding much opposition against mee, was not willing to go thither again, but set my self to pray, not that I might be willing to submit to the will of God, but that I might not remove into that family, though had I then understood it, my call was clear enough, being earnestly desired there unto by my husband, and invited by the family, who now professed they could not be without mee, though (when I was there before) they did not affect mee well, being lofty, and could not bear such admonitions that sometime letting fall among them, but upon the importunity of my husband and this family; I then at length set my self to seek the Lord, that my heart might be made to submit to his will, what ever it were; and that if I did go, I might some way or other be useful to him in that place. Now that which made mee so unwilling to go unto that family, was because of the opposition, that I had met with before in the waves of God, and then a want of the means, both of preaching the word and fellowship with the Saints.

But upon my earnest seeking, to know the mind of God, and to be brought to submit unto it, my heart was soon made willing to go, which accordingly I did; and I had not been long there before, it pleased the Lord to worke upon one of the family (to my great comfort and refreshing) who was one that I looked upon as unlike as any in the family.

Also the Lord was pleased by death to take away a child from mee, which was to my casting down, and for some time I was under a cloud, and questioned whither I were a child of God? and whither my child were saved? In that time a good man laboured to comfort mee, telling mee before, the Lord gave mee a son, he gave mee his own son; Oh, said I, that I could see that!

why ſaid hee, if you will ſee that, take head of a curſting law, a ſlandring devil, and an accuſing conſcience; all which the Lord hath delivered you from, and therefore now wait upon the Lord I am confident the Lord will appear in this thing.

And the Lord was pleaſed after ſecking of him, to ſet it upon my heart, that that child was well with him, and that he had ſuch another mercy for mee on earth, which he gave mee faith in, notwithſtanding great oppoſitions againſt at that preſent: yet after ſome half a years waiting upon the Lord I was aſſured of it.

A fit of deſertion.

After this the God of comfort was pleaſed to withdraw and leave mee in a deſerted condition, which I found to be very ſad, and I was very much perplexed in my ſpirit, but could not ſpeak of it unto any: But going to hear a Sermon, the Miniſter was upon that Text: *Lord forſake mee not utterly* (that is to ſay) *not overlong leaſt the ſpirit ſhould fail before thee*: hee then ſhewed what deſertion was; and why God doth ſometime ſeem to leave his own people.

Becauſe (ſaid he) throug ſome pride, they thougt they could walk alone, and ſo neglected their watch, then God hide his face, that they might ſee their own inſufficiency: and know that all their peace, ſtrength and comfort is in and from him: And this (through mercy) was a great help unto mee at that time.

Further, while I was under that miniſtry, God was pleaſed to convince mee of the falſneſs of their Worship, which in that place then was uſed, and having an opportunity to go with others to the communion (as they call it) I could not kneell as the reſt did, but ſat down as if I had kneeled; and as I there ſat, it came upon my heart to think thus (as if it had been ſpoken to mee) why diſſembleſt thou a worship before the Lord, hee that commands thee to kneel there, may as well command thee to kneel at an Altar, (although at that time there was nothing known of ſetting up of Altars) which thing I made known to that Miniſter, and did warn him that if Altars ſhould be ſet up, that he would not (for filthy lucre ſake kneell at them himſelf, nor compel others ſo to do: But he told mee he could not believe any ſuch thing ſhould be: but if it ſhould bee ſo he promiſed me

mee he would not conform to them. But in a short time after he found il too true, for Altarts were reared up, and he poor man (contrary to his promiſe) did comform himſelf in that thing, and compelled others ſo to do: but the firſt time he did ſo, it pleaſed the Lord to ſmite him with a ſore languishing diſeaſe, that he went out no more.

Soon after I was at the Chriſtenig of a child (as they call it) at which time God was pleaſed to convince mee of the evil and falſeneſs of that piece of Worship alſo.

Then was there in the nation a publique faſt proclamed, and by mans invention there was a form of prayer made and appointed to bo read in every aſſembly that faſt-day, & this was a third conviction that I had about their formal outſide way of worship; I had then an opportunity to come into one of thoſe aſſemblies that faſt-day while that prayer was reading, at which preſent this thought came ſtrongly upon mee: Is this a worship in ſpirit and truth which thy ſoul (when it is upon the wing with God) cannot joyn with all; for I could not joyn with the words then read in that formoſt prayer.

Upon which I even melted in my ſpirit, and fell into shedding of tears, reſolving to ſeperate from, and come no more to joyn in ſuch a way of worship until I had very diligently ſearched into the true way of Gods worship, as it is written in his bleſſed word; and in order there unto I made uſe of all the beſt books I could get, that were then published to that purpoſe, and alſo called in the help of many Godly Miniſters of ſeveral judgment: but when all this was done I was ſtill unſatisfied in that behalf: And then did I cry unto the Lord to teach mee, and it was by the Lord ſet upon my heart, that I muſt not do any thing in the way of his worship but what I had ground for in his holy word; & that Gods Servants were alwayes to obſerve his pattern in all that they do to him, and that Scripture was much ſet upon my heart. Rev. 22. vers 18, 19. For I teſtify unto every man that heareth the words of the propheſy of this book, if any man ſhall adde unto theſe things, God ſhall adde unto him the plagues that are written in this book; and if any man ſhall take away from the words of the Book of this Propheſy, God ſhall take away his part out of the Book of life, and out of the holy Citty, and from the things which are written in this book: well ſtill I was put upon it to continue ſeeking the Kingdom of God and the righteouſneſs thereof, and the promiſe that all other things ſhould be added unto mee.

Then

Then did I with ſome others ſeek the Lord by faſting and prayer, for councel what we should do, and wheter we should go to injoy communion with the Lord, in the way of his pure worship, and the Lord was pleaſed in love to anſwer my deſirs in a wonderful manner, for being then intangled with a houſe of which my Husband had a leaſe for ſome years; and upon that account was unwilling to remove, not knowing how to diſpoſe of that houſe: But yet the Lord was pleaſed in a short time to make him willing that I should remove if I could get of that leaſe, and ſome goods I had; which the Lord ſoon holp mee in, by ſending one unexpectedly the very next day, after my Husband declared his willigneſs for my removal upon thoſe conditions, who took of the leaſe of the houſe of our hands with thoſe goods, and ſo I was made free; So forth with I removed to a place where I did injoy the hearing of a good man preach, and had the ſweet benefit of ſome private meetings, which was much refreshing unto mee: but yet two things I was very earneſt with God for.

1. One that I might be filled with the clear witneſs, and full aſſurance of the eternal Spirit.

2. And the other, that I might injoy more full and cloſe communion vvith God in all his bleſſed ordinances in both, vvhich God vvas pleaſed to anſvver mee in ſome meaſure; as to the firſt he did let mee ſee that I had ſinned againſt him, in that I again queſtioned that aſſurance vvhich before he had given mee in; and then he brought (vvith moſt vvonderful renevving povver) thoſe Scripturs, vvhich many years before at ſeveral times under ſeveral ordinances vvere, ſet vvith much povver and evidence upon my heart: But firſt God vvas pleaſed to shevv mee that it vvas onely unbeief that had cauſed mee (at the appearance of temptation and corruption) to queſtion his love and doubt about his kindneſs, and ſo to conclude againſt my ſelf: But the Lord did shevv me that all this doubting vvas from my evil heart of unbelief, the ſence of vvhich one morning eſpecially God did ſet upon my ſpirit to the breaking of my heart; ſo that for three dayes together I vvas greatly afflicted in my ſpirit: and continued crying unto God, as one that could not be anij longer contented vvithout the Light of his countenance vvith a renevving ſeal of his Love, long ſought vvith ſighes, prayers and tears, and in the third day morning he did ſend the comforther the Spirit, vvhich vvith invvard light, life, and povver ſet upon my heart theſe follovving Scriptures: 1 John. 3: 2. *Now are wee the ſons of God, and it doth not yet appear what wee shall be.*

But

But rather rejoyce, becauſe your names are written in heaven. Luke 10: vers 20.

And who ſoever will, let him come and take of the watters of life freely. Revel. 22. 17.

And my grace is ſufficient for thee. 2 Cor. 12: 9.

Oh! I cannot utter the joy that then was in my heart by the mighty operation of the ſpirit: And then after that, this word came upon my ſpirit, and grieve not the holy Spirit, whereby thou art ſealed unto the day of redemption; and then God did anſwer mee, that there was ſufficiency in his grace in Chriſt, to pardon all my ſins paſt, preſent, and to come.

Then as to my other deſire which was after more communion with God in his ordinances. After waiting, the Lord was pleaſed to ſet it upon my heart, to believe that my habitation ſhould be removed, and that I ſhould injoy my deſire by (the time called) Eaſter, and ſo it was accordingly; and I through mercy, after I had gotten the renewigs of the ſeal and clear witneſs of the Spirit, lived for about a quarter of a year as it were in Heaven upon earth, but then began a cloud again to araiſe, and I was under the buffetings of ſome ſore temptations, God with drawing in a great meaſure (though not the witneſs of the Spirit yet the comforts of his Spirit which before I did injoy; and I conceive this might be the cauſe of it (which I wish all others may take heed of, for it coſt mee deare) under that ſweet ſoul refreshing communion I had with our heavenly Father, I gave way to ſome doubtings and queſtionnings, whither there was not a deluſion in the thing I then injoyed.

This temptation laſted ſome ſix dayes, and I had no peace, day nor night when I was awake, to think that I ſhould grieve ſo good a God, and cauſe him to depart from mee.

And Satan not changing his weapons, made mee think, that there was ſomething in mee that I did not ſo fully reſiſt him, for when our dear Lord Jeſus was tempted, he by his powerful reſiſtance made him to change them.

So I lay mourning before the Lord, but could not ſet to praying for the violence of this temptation. Then my ſleep departed, and I grew ſick, & then God gave mee to mind that Abrahams wife lay before mee, when he

went to offer sacrifice he was to drive away the fowles, Gen. 15. this work the Lord directed mee to do by laying hold upon Jesus Christ, who had prayed for mee, though I could not now pray for my self. Jo. 15: v. 17, 19. And so soon as my heart was brought to believe this, I was presently delivered, and in all this temptation the Lord hid not his face from mee, blessed be his name.

And then as the Lord carried mee over the Sea, where I did injoy further and fuller communion with himself in his ordinances, he gave mee another occasion for the exercise of faith and Patience.

For whilst I was upon that voyage, the vessel that I was in was pursued with enemies, and troubled with contrary winds, so that we were in great straits.

But God gave me to believe that he that delivered *Paul* out of his straits, would also deliver us out of ours, and so it was, blessed be his name; and so very safely was I carried unto that place that the Lord called mee unto.

But presently after I was there arrived the Lord was pleased to exercise mee with several afflictions.

First by taking away a child by death, and then by laying upon my self such a distemper that my joynts and sinnews were by fits bound up, that I could not stirre them, nor take any rest while it lasted, my pain was so great, no Doctor could do mee any good (though several physitians consulted what to do for mee) But concluded, there was no help but I must dye.

But when I heard that, I said, there is yet help in God, and it was set upon me to believe, that if I could but touch the hemm of the garment of Jesus Christ, that is believingly go to him, I should be healed, being also put in minde of that promise, that whosoever forsake any thing for his sake and the Gospels, Mat. 19: 29. should receive an hundredfold; then I cryed, Lord give me to be healed of this distemper by thee seing thou art pleased to deny help by man.

And one day our Pastor called in to visit me, as he was going to the meeting, whom I did desire to pray for me, and to stirre up the bretheren to joyn with him, and I much incouraged him that they should pray in faith, believing for what they asked, telling him that by faith and prayer he would assuredly heal me, and verily according unto my faith it was done unto me, for ever blessed be God for J. Christ, for as they were praying in his name the distemper departed.

Next

Next the Lord was pleaſed to lay his afflicting hand upon another of my children, then did I much deſire that all afflictions might be ſanctified rather then removed, and that by all I might be made more conformable unto Jeſus Chriſt was I helped then to read and mind thad place in Job, Job 34: 32. *That which I ſee not teach thou mee; if I have done iniquity, I will do no more.*

Then our Paſtor coming again to viſit me, I asked him how we should know the mind of God in theſe many afflictions, he anſwered mee, that a man having an orchard or vineyard walkes therein, and among all the trees he makes choyce it may be of ſome one tree, whoſe ſtanding is more pleaſant and convenient then others; and that tree he chops,& hacks and makes an Arbour to ſit in for his delight, and ſaid hee, if God wil do ſo by you, will you not there with be content? Oh! yes ſaid I: if that be the good will of my heavenly father; and bleſſed be God I did find it ſo; for though I have ſowed in tears, I have reaped in joy, and have found the times of greateſt outward trouble, and affliction have been the onely times of greateſt inward and ſpiritual joy and ſoul conſolation, verily I cannot expreſs with tongue nor pen the large experience I have had upon this account.

And this I have found, that when a poor ſoul is faithful and ſingle hearted for God walking up to the light id hath received, this is the very way to injoy the preſence of God and his bleſſing upon him, in what ſtate and condition ſo ever he is in; for this I can declare from mine own experience that loſe is the way to gain, troublet is the way to peace, ſorrow is the way to joy, and death is the way to life; he that looſeth his life for my ſake, ſaith Jeſus Chriſt, the ſame ſhall find it, through the valey of tears lieth the way to the mountain of joy; for whilſt I ſet my ſelf in good earneſt to ſeek the Lord for inſtruction into the truth as it is in Jeſus, I met with many difficulties; but yet our prayer hearing God was pleaſed to come in by degrees; having through his grace given me faith in his ſon (who was exalted as a Prince and a Saviour to give me repentance) made mee alſo willing to be baptiſed for the remiſſion of ſins.

Now that which made me willing to obey the Lord, in this Ordinance was the Command of Jeſus Chriſt in Mat. 28: 19. and Act. 10: 48. and the example of Chriſt and the practiſe of the Apoſtles, and primitive Saints, together with the promiſe of the gift of the Holy Ghoſt anexed thereunto. *Acts* 2: 38. And indeed this truth a laſt was ſo ſet upon my

heart by the Lord, that though many difficulties lay in the way, yet the Lord carried me through them all: and after I had obeyed the Lord therein (in very faithfulnes I muſt declare that I did injoy the incomes of God in a more plentiful manner then before: But Satan for ſome time laboured to hinder mee in obeying the Lord in this piece of ſervice, with this temptation, that by this meanes a death (in all likelyhood and in an eye of reaſon) would fall upon my livelyhood, but God made it a furtherance to mee and to others alſo, ſo that many of us were at that time (after waiting on God by faſting and prayer) baptized together.

And after that the Lord was pleaſed to bleſs mee in my imployment that following year, with more then ordinary ſucceſs, by which the Devil was proved a lyar.

But afterward I had ſome fears, that my imployment might be a ſnare unto mee (as the world is to many) and that I ſhould bee too earthly in it, for this Scripture did follow mee very much, (which I deſire to give good heed unto) *Oh! Earth, Earth, hear the word of the Lord.* And often in prayer I did cry unto God, ſaying, ſpeak Lord, for thy ſervant deſires to hear; and was very deſirous to know, what the Lord would have me to underſtand by this word; and when I had conſidered I found ſome thing in my imployment ſinful, and a hinderance unto my ſpiritual injoyments, to convince mee of which, the Lord was pleaſed to with hold his bleſſing upon that imployment, which before I had found therein; to the convincing and converting of ſome to himſelf, ſo finding ſomething in it contrary to his will, I was conſtreined to leave it of, and after much ſeeking of the Lord for councel, theſe Scriptures were much with mee, Math. 7: 7. *Ask, and it ſhall be given you: ſeek, and ye ſhall find: knocke, and it ſhall be opened unto you.*

If ye then being evil know how to give good guifts unto your children, how much more ſhall your father, which is in heaven, give good things to them that ask him. Math. 7: 11.

And on my ſervants, and on my hand maidens will I pour out of my ſpirit, and they ſhall propheſy. Acts 2: 18.

Theſe promiſes did dwell with mee for a long ſeaſon, ſo that I was much ſtirred up to pray to the Lord, that he would pleaſe to accomplish them upon mee, and pour out of his bleſſed Spirit upon mee. And after long ſeeking (eſpecially one day) being very earneſt and importunate with the Lord, after which I went out to walk, and on a ſudden I

was

was indued with the gift of ſinging, in ſuch a way and manner as I had not been acquainted with before; and immediately this following ſong came in (as faſt as I could ſing) as followeth: it was in the year 1655. in the Moneth of February.

Come home, come home, thy work is done,
My glory thou ſhalt ſee;
Let all the meek ones of the earth
Come home along with thee.
Caſt of the world, it is too baſe
And low for thee to dwell;
I have redeem'd thee from the pit,
And loweſt place of Hell.
Admire, admire my love to thee,
VVhich took thee from ſo low,
And ſet thee in high places free,
VVhere thou my love might'ſt know
VVing thou aloft, and caſt thy ſelf
Into mine Arms of love;
Look up, look up, and thou ſhalt ſee
My glory is above.
Let not the wicked know thy joy:
But let my ſervants hear
VVhat I have done for thee my love,
Since thou to mee drew'ſt near.
My ſervants walk in clouds and bogg's,
They do not ſee my light:
The day draws near, and will appear,
That I will ſhine moſt bright.
I will appear in my glory, and bea perfect light.
Admire, admire, the thing that I will do,
All nations ſhall it hear, and know
VVhat I am doing now.
I will a habitation be
To them that fear my name;
They ſhall lie down in ſafty, and
Give glory to the ſame.

All they that in high places sit,
And takes their honours low,
Shall be made tremble, quake, and pine,
When they my Iustice know.

Come hide, come hide, come hide with me,
Come hide thee in the Rock;
Come draw thy Comforts high from mee,
I my treasures unlock.

Also it was agreed upon by some of the Lords people, with whom I was then present, that we should appoint and keep a day of solemn seeking the Lord by fasting and prayer; that wee might know what was the duty Gods poor Children ought to be found in at that time: but after this was agreed upon, and the day appointed: I was before the time came removed about 30 miles from them, and so that thing went out of my minde: but God by his Spirit set me upon the same work, by five in the morning the same day, and about the middle of the day God brought to my remembrance that agreement, so we were at the same work at the same time, though far distant one from another; and indeed the Lord was graciously present, pouring out much of the spirit of prayer and supplication; after which earnest seeking of God, was this following propheſye given in unto mee:

Shall light appear, and darkneſs done away:
Shall Sommers green be cloathed all in gray:
Shall a bright morning set in shadowes dark,
Oh! England, England, take heed thou doſt not smart.

And after this propheſy was set upon my heart that notable promiſe: 2 Chro. 7: 14. *If my people, which are called by my name, turn from their wicked wayes; then will I hear from heaven, and forgive their sin and will heal their Land.*

Next morning, about four of the clock, being in my bed, I had this laid before mee, that God would afflict that nation with great afflictions: but I (not knowing what God would try the Nation with) did deſire this of the Lord, that I might chuſe with *David*, rather to fall into the hands of God, then into the hands of mercileſs men: it was much upon my heart at that time; that the Lord would turn a fruitful land into barreneſs, for the wickedneſs of them that dwell therein.

Then the Lord was pleaſed to lay upon mee a ſore affliction, which I finding my ſelf very unable to bear, did as it were repent mee that I in any

meaſur e

meaſure had choſen my condition, and did not rather wholy ſubmit to the will of God; but the Lord did mee good by it, and his ſtrength was made perfect in my weakneſs.

Then was it much ſet upon my heart to conſider what then were the ſins of the nation, for which there was cauſe of great humiliation; and indeed the conſideration of theſe following evils was much ſet upon my heart.

1. That great ſloathfulneſs, deadneſs, and unfruitfulneſs under the means of grace which we injoyed, for which the Lord threatened of old, Iſa. 5: vers 5, 6. *To lay his vineyard waſt, to plucke up the hedge and breake downe the wall there of.*

2. That great abounding ſin of unbelief (notwithſtanding the large experiences we had of Gods power for us, and love to us.) And this I ſaw did cauſe perſons to ſeek themſelves and the world. Unbelief cut them and us ſhort of that reſt that many (yea the moſt of us) promiſed to our ſelves, *As this unbelief of old cut Iſrael short of reſt*, Heb. 3: 10, 11.

3. That Idolatry which mee thought I ſaw abounding in the nation in a threefold ſence.

1. Firſt in reſpect of falſe wayes of worship, contrary to the rule of the Goſpel and primitive exemple.

2. Secondly in reſpect alſo of reſting upon duty, and ſo not reſting upon Ieſus Chriſt that Rock of ages; this alſo was one of poor Iſraels evils, crying out the Temple of Lord, &c. Ier. 7: 4.

3. In reſpect of coveteouſneſs, this in Scripture is called Idolatry alſo; Oh! that too too earneſt deſire! that was in ſome after the Foulish vanities of this preſent evil world, and in others after the vain profits of the world, and in others alſo after the vain glory and preferment thereof: theſe things were much upon my heart, and this was that for which God was angry of old with his people, and ſmote them; and hid his face from them. Iſa. 57: 17.

4. Fourthly, That pride that I ſaw abounding in the lives of many, & I fear was in the hearts of others. Which appeared in their ſlighting the Councel of Gods Spirit: and their perſiſting to go on in ſeeking and ſetting up ſelf, nothwithſtanding the hand of God againſt them.

Theſe ſins being very much ſet upon my heart, with a deep conſideration of many Scriptures: ſome of them was very great and ſore threatnings: and other ſome were moſt ſweet and precious promiſes to ſuch as repent and departe from all iniquity; one of which I remember was that very remarkeable place, 2 Chron. 7: 14.

Then

Then I looked upon it as my duty to make this known, that people might be warned to depart from ſin, that ſo they might not partake of the great wrath and ſore diſpleaſure of God, which I much feared, was coming.

Then ſoon after I had an oppertunity to declare this to ſome that then were in high places, and in the very entring I had this added, which I alſo declared.

Didſt thou not hear a voyce from on high,
Deny your ſelves (take up the croſſe) or verily you ſhall die?

And this was approved on by ſome, and received as a very ſuitable and ſeaſonable word; but poor ſoules, for not hearkening unto councel in departing from ſin they were ſoon brought down, and laid low, yet there is mercy with the Lord that he may be feared, and he will manifeſt his love to all them that truely repent, and we may all make a good uſe of this experience; therefore let others harms become our warnings. Alſo about the year 1658. to the beſt of my remembrance [*for having loſt my book, in which I had ſet them down in order, I now wait onely upon the Lord, and as he by his Spirit helps mee, ſo I give an account of theſe things*) It was given in with aboundance of power upon my ſpirit, theſe few words following.

Awake therefore to righteouſneſs,
The Lord is near at hand:
And will afflict now very ſore
By ſea and like by land.

} This was again brought to mind in January 1662.

And this ſeemes to agree with, and is a further addition to what was given mee in before in the Year 1657. which is as followeth.

There is a time approaching near at hand,
That men ſhall be in fear by ſea and land:
There is a time, there will be alteration;
And this ſame time doth haſten to this nation;
Let now my children hearken to my will,
And they ſhall ſee I will be with them ſtill.

Theſe with many more ſuch things came upon my ſpitit, and then after ſeeking the Lord he was pleaſed to ſhew mee by degrees what was the work of the day (for I am a ſtranger and a Pilgrim, therefore I ſeek for a Kingdom

Kingdom whose Buylder and Maker is God. I desire not to set up the Idol of coveteousnes, but to have it to be my meat and drink, to do the will of my Father, which is in heaven; and 'tis my onely desire to deny my self, and to honor him) seeking to know the present work of the day: some Scriptures with many waity considerations were set upon my heart, *Hezekiahs* prayers and tears, which were accepted of God, when his heart was broaken; *A broaken and a contrite heart is acceptable in the sight of God, and he will dwell with such.* Isa. 57: 15. *rend your hearts and not your garments, and turn to the Lord; indeed when much of the form of Godlines appears, but the power is wanting, then it is a time to mourn, and in some it hath been so in all ages, therefore Gods Prophet was bid cry aloud, and spare not,* Isa. 58: 1. *When sinfies hiden in the heart, nothing is accepted,* Isai. 58: 2. *Yet yee seek mee early and desire to know my wayes as a nation that did righteousnes;* read and mind the whole Chap. Isa. 1: 16. *Cease to do evil,* saith the Lord, *and learn to doe well, &c.*

But unto the wicked, God saith, what hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth, seeing, thou hatest to be reformed? then it came upon my heart that the duty of the present time was for the people of God to be very much in these following things.

The work of the day.

1. First, to be watchful that the cares of this world, and the deceitfulnes of riches make us not to forget the coming of Christ, and the glory that shall then be reveale d.

2. Secondly, be moderate in all things, the Lord is at hand; be patient, and act much faith; be much in prayer, do good, lay up treasures in heaven; these be all very weighty things.

3. Be much in humiliation, seek not great things for your selves, in a day when God is pulling down.

God pronounceth a woe to them that are at ease in Sion, that put far away the evil day, and cause the seat of violence to come near; Amos 6. vers. 3, 4, 5, 6. that lie upon beds of Ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall, and so fill themselves in feasting, delighting in Musick, and drinking wine in bowles, but are not grieved for the afflictions of *Joseph*.

And the same evil the Prophet *Isaiah* complaines of also in the 22 of Isa. vers. 5, 9, 12, 13, 14. *In that day the Lord God of Hosts called to weeping and*

mourning, and to baldneſs, and girding with ſackcloath, and behold joy and gladneſs, ſlaying oxen, and killing of sheep, &c. In what day was this, you may ſee in the 5, and 9 verſes; it was a day of trouble, and treading down and perplexity: But ſee how the Lord takes notice of this their contrary carriage in the 14 verſe: he chargeth it upon them, as ſuch an iniquity, as he tells them, ſhall not be purged from them till they dye verſe the 14.

It is ſaid, when the Judgments of God are abroad in the earth, the inhabitants thereof ſhall learn righteouſneſs.

But it is threatened, they ſhall have no peace who go on in the wayes of ſin and wickedneſs, but all that would have peace, muſt come from ſin unto Jeſus Chriſt, and walk in the way of peace, by this way we hide in the rock, and enter into the ſecret chambers, where God had promiſed to keep us till his indignation be over paſt.

Then, benig troubled in my ſpirit, the Lord was pleaſed to give in theſe following promiſes as ſpecial comforts againſt thoſe great and publique calamities, which were coming.

I even, I am he that blotteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſins. Iſai. 34, 25.

I alſo will leave in the midſt of thee an afflicted and poor people, and they ſhall truſt in the name of the Lord. Zeph. 3: 12.

And they ſhall be mine, ſaith the Lord, in the day that I make up my Iewels, and I will ſpare them as a man ſpareth his own ſon that ſerveth him. Malachy 3: 17.

And the Lord ſhall guide thee continually, and ſatisfy thy ſoul in drought, and make fat they bones, and thou ſhall be like a wattered garden, and like ſprings of watter whoſe watters faile not. Iſa. 58: 11.

And Moſes ſaid unto the people, *Fear ye not, ſtand ſtill, and ſee the ſalvation of the Lord, which he will ſhew to you to day; for the Egyptians, whom you have ſeen to day, you ſhall ſee them again no more for ever.* Exod. 14: 13.

The name of the Lord is a ſtrong Tower, the Righteous run into it, and is ſafe. Prov. 18: 10.

They, that wait upon the Lord, ſhall renew their ſtrength, they ſhall mount up with wings as Eagles, they ſhall run and not be weary, and they ſhall walke and not faint. Iſa. 40: 31.

Alſo the Lord ſet it upon my heart, how the people of God ought to carry it in ſuch a day of calamity; namely, that they ought to have upon their hearts a deep ſence of ſin, which is the cauſe of ſorrow, as *Lots* righteous ſoul was grieved with the unclean converſation of the wicked; therefore

therefore God took care of him, and he was preſerved when others were deſtroyed with the firy ſtorme of Gods displeasure.

Alſo God is pleaſed to ſet a mark upon the fore-heads of them that mourn for the abomination of the times.

Alſo it was given me in to believe, that God would be a wall of fire about his people; with this promiſe: *That all things ſhall work together for good, to them that love God, who are the called, according to his purpoſe.* Rom. 8: 28.

And the Lord ſaid, All things were made for himſelf, and nothing ſhall be deſtroyed without mee.

And God appeared unto Abraham, ſaying, I am God alſufficient, &c. Gen. 17: 1.

Let my word be a light to thy feet, and a Lanthorn to thy pathes, for I will keep them in perfect peace, whoſe mindes are ſtayed on mee, becauſe they truſt in mee.

And the Lord is the portion of his people.

And they are to him as the apple of his eye. Zech. 8: 2, 8. And as a ſigne upon his right-hand: And he to them is a ſtrong tower, a buckler, and ſhield, a Captain, and leader of his people, and it is written; *when ye ſee theſe things begin to come to paſſe, then look up, and lift up your heads, for your redemtion draweth nigh.* Luke 21: 28.

If you had but ſo much faith as a grain of muſterd ſeed, you ſhould ſay unto this mountain, be removed, into the Sea; Chriſt reprove Peter, for the ſmalneſs of his faith; All things are poſſible to them that believe.

Fear not them that can kill the body: but fear him that can deſtroy both body and ſoull in hell. Math. 10: 28.

Fear not little flock, it is your Fathers good pleaſure to give you the Kingdom. Luke 12: 32.

See that you be not troubled, for theſe things muſt be; but the end is not yet, nation ſhall riſe againſt nation, and Kingdom againſt Kingdom; and ye ſhall hear of warres and rumors of warres: but he that watcheth over Iſrael neither ſlumbereth nor ſleepeth.

He that believeth on mee, as the Scriptures hath ſaid, out of his belly ſhall flow rivers of living watter; but this ſpake he of the ſpirit, that they, that believe on him, ſhould receive: and is promiſed to be poured out in the latter dayes.

After theſe promiſes and inſtructions followed this ſong, in the year 1658.

Oh, now my soul! give glory to the Lord.
For this rich mercy he doth thee afoard;
He made the heavens, and ordered every light;
He takes the hearts up of his people quite.

And as I was on a Journey, this also was given in:

When that this green shall blosome bear,
And birds shall pleasant sing;
Then shall there be a knell most sad,
In every place, heard ring.

Then did the Lord poure out upon me much of the spirit of prayer, and praising, with the knowledg of other things, which he is bringing to pass: In so much that I was much broaken before him, to see my own unworthyness, and his goodness, a sence of which I lay under for some season, not long after I had a great fit of sickness; and I was inquiring of God, what his mind should be in that affliction: he shewed mee, it was because I did not declare to the Church with whom I walked; those things he had made known unto mee.

But benig troubled at my own insufficiency; and they benig unacquainted with such things; and indeed my self did question at the first, whether it were the guift of God or no? (the guift of singing.) Then the Lord was pleased to set it upon my heart, that as those prophesyes were true, and should come to pass, so should I know that this was the true guift of God, given in unto mee.

And it was so when the spring came on, then began that sickness of agues and feavours, that have continued ever since, little or much, and there followed two dry summers one after another, and also we had many light appearances; but they set in dark shadows, till Christ our light shall appear, and in great mercy take away and remove our dark and sad afflictions, and sorrows; well now, I was at last so moved in my spirit, that I could not tell how to keep in these things any longer, and therefore went to the Church to that end, but I then could not find him that I would have spoken of it unto, for him to declare unto the rest, so I returned, and did it not.

Then the Lord afflicted mee again, and then I besought him again, and he gave mee to mind that I was justly afflicted for neglecting, to make it known, then being raised up again, I did declare something, but not so fully as I should; and indeed would have done fearing, it would not be

be born, for which I was mourning before the Lord: and as I was mourning, I was put upon singing, as followeth:

Ceaſe thou thy mourning, and ſee thou doſt praiſe,
For thou ſhalt do my will in all my wayes:
Thy work ſhall be praiſes now for to ſing,
Becauſe thou haſt choſen Christ to be thy King.
Liſt up your heads redemption draweth near,
Do not at all poſſeſs thy heart with fear:
Liſt up your heads, and look to heaven high;
For God will make his people glorify.
Draw water from the wells that are ſo deep:
You ſhall drink flaggons of my love, when others are aſſheep.

Then ſtill ſought I God what I might do to honnor God in my generation; and about three dayes after it was ſet upon my heart in the night, that I muſt writte my experiences; but then I thought, oh, how should I remember thirty years experiences! but then preſently came in theſe promiſes.

Fear thou not, for I am with thee; be not diſmayed; for I am thy God, I will ſtrengthen thee; yea, I will help thee; yea, I will up hold thee with the right-hand of my righteouſneſs. Iſaiah 41:10.

Fear not, thou worm Iacob, I will help thee, ſaith the Lord, *and thy Redeemer the holy one of Iſrael.* vers. 14. *Commit thy way unto the Lord, truſt alſo in him, and he ſhall bring it to paſs.* Pſalm 37: 5.

Great things have I laid up for them that fear mee among the ſons of men.

The next day I ſet my houſe in order, that *I* might go about this work that the Lord had called mee unto, and until I went about it, this word followed mee; *be inſtructed leaſt my Spirit depart from thee*; and as ſoon as I ſet upon my work, it left mee, and I found the Lord (according to his promiſe) mightyly aſſiſting mee, in bringing things to myremembtance and I wrig them down, and had ſome thoughts to put them in print; but yet through the corruptions of my heart, and the advice of a friend, I was not willing they ſhould be published whilſt I am living: my reaſon was, becauſe I am a poor weak worthleſs worm, and have not the parts and gifts that ſome others have.

And becauſe I am an old fruitleſs branch, my memory failes, and my underſtanding is ſo dull, that I am (and was at the beſt) a poor empty one, which I cannot but acknowledg with tears and brokenneſs of heart.

Oh, that the Lord should be so good to mee! and I can bring no more glory and honnour to him; but yet notwithstanding I must give glory to God, for that he hath been pleased to poure out of his Spirit upon mee, and since that, to fill my soul with very sweet choyce, and heavenly injoyments from himself.

The most large measure of the spirit of prophesy was upon mee at two particular times, the one in the year one thousand six hundred and fifty five.

And the other in the year 1658. but at many times God was pleased to give me much of the spirit of prayer and praise.

Then by his hand of providence I was removed again out of *England* into *Holland*, and I brought the papers of my experiences with mee: which (the Ship being cast away) were lost, with the trunck in which they were: Then was it much set upon my heart, that God was displeased with mee, for not putting them in print, and then the guift of singing and praising was much ceased, and I was troubled; for the which I sought the Lord, and did begg', that if he were offended at mee, for not printing, and leaving them behind mee, that he would pardon it unto mee; and that, if it were his good pleasure, I should write them again. I did pray, that he would let his Spirit come to inable mee again in singing and prayer, as it was wont to do, and be my remembrancer to write again: and indeed it did so, not long after, in the night; both in song, and in prayer.

But then I having not time, was much hindered? yet notwithstanding (according to the time I had) I set my self to do it; and the Lord was pleased to assist mee, in bringing again to my remembrance things of long standing.

Now before I departed from *England*, I was satisfied in my spirit, that I had a clear call from thee Lord so to do; for indeed more then a year I had such a motion in my spirit, backed with many Scriptures for its furtherance.

Yet nothwithstanding in this Voyage we met wich some difficulty, for the Ship I came over in was cast away; but in the time of the greatest trouble the Lord gave mee in these promises; that he would be with mee in six troubles, and in the seventh he would not forsake mee.

Call upon mee in the day of trouble, I will hear thee, and deliver thee, and thou shalt glorify mee.

With this sweet word also, thou shalt not die, but live, to see the mercy I will shew unto thee.

It was

It was in the night, and after ſome time (the Ship being a ground, and in great danger, and ſo were all the perſons in it) one asked mee, if I were not afraid? I anſwered, the God of heaven my Father hath brought mee hither, and if he may have more honour in drowning of mee, then by preſerving mee, his will be done.

Then, when the maſt was cut down, and the Maſter with ſome others ſaid, we are dead perſons, and like to looſe our lives, yet I had much hope in the Lord, becauſe of his promiſe, and after that I (and ſome others in the Ship with mee) had committed our ſelves unto God by prayer, I being in the Cabbon, laid me down to ſleep: but I had not (it ſeems) lien half an hour, but they called us, and ſaid, there was Land not far of, if wee would ſeek for help? vvhich accordingly vve did.

But it being but about the break of the day, vve did vvander over the ſands, but could find no vvay out of the ſea, as it vvere, compaſſing us about round; then vve all returned to the Ship again, and ſome concluded vve muſt go in an perish there; ſo they vvent in again.

But vve ſaid, if vve muſt perish, vve vvould be ſtill ſeeking to ſave our lives.

And as our God (to whom we had committed ourſelves) guided us, we went another way on the ſands, and as I was going (looking to God to be my Pilot) not knowing whether vve vvent, for the ſea vvas one both ſides of us, and vvee had but a ſmall vvay on the ſands to vvalk in; and as I vvas begging of the Lord, to keep in the ſeas till vve found out a place, not onely for our ovvn eſcape, but that vve might ſee deliverance for our friends in the Ship alſo, the Lord vvas pleaſed to ſet this upon my heart.

As thy deliverance is, ſo ſhall Englands be, vvhen they are brought to greateſt ſtreights, then vvill deliverance be from God.

A hint of ſome night meditations and effects of prayer.

I being avvake one night, and very full of trouble in my mind, becauſe I vvas no more ſpiritual, for I had found my ſelf very dead-hearted in prayer over night; for the vvhich I vvas very ſadly afflicted in ſpirit; and indeed then vvanting place of retirement (to ſend up ſtrong cries unto the Lord) did much deaden my ſpirit, for I found it vvas the practice of Jeſus Chriſt, ſometime to be in the vvilderneſs, ſometime in the mountain all night in prayer alone, and ſometimes alone in the gardin; and I find

prayer

prayer in secret much accepted vvith God, according to that vvord, *Pray to thy Father in secret, and he will reward thee openly:* Math. 6: 6. indeed so full of sorrovv vvas I that I uttered no vvords, but sighed and groaned to the Lord.

Then this came in.

Vpon the fountain thou shalt live,
Fresh streames of love I will the give:
Thou shalt be made all times to see,
There is a fountain flowes in mee.

Then did I groane before the Lord, that he vvould give in some promise: the Lord cast in this that the grace of prayer vvas before the guift of prayer, and that this vvas the grace of prayer to give up our selves in faith to the guidance of the spirit, and so by faith to have communion vvith the Father and the Son, in the Spirit, for Christ told the Woman. John. 4: v. 21, 22, 23. *Neither in this mountain, nor in Ierusalem shall men worship the Father but the hour is coming, a now is, when the true worshippers shall worship the Father in Spirit and in truth, for the Father seeketh such to worship him; God is a Spirit, and they that worship him must worship him in Spirit and in truth:* This Woman then could say, that Christ vvould teach all things; vvhy should not vve look for the teachings of the Spirit novv, seeing Christ hath not onely been vvith us in the flesh, God and man, but had also promised us the pourings out of the Spirit, to teach us all things: and to bring all things to our remembrance.

Then further I vvas mourning that I could not injoy the ordinances of God in their purity; and the Lord shevved mee that I must offer up my *Isaac:* And vvhen *Abraham* vvent to do that, he left his servants belovv the hill; and consulted not vvith flesh and blood.

Also aftervvard I had such vvonderful experience of communion vvith God, through the Spirit, as I am not able to utter it.

I avvaking another night, vvas greatly complaining, that the flesh did so puddle in the Spirits vvork, that vvhen I vvould do good, evil is present. Then did the spirit put me upon uttering many heavenly complaints in a vvay of singing, and after that, vvith the help of the Spirit, to pray vvith much enlarged nes.

And after that there vvas by the same spirit, vvith very much povver this vvord: *Be silent before mee all flesh.*

Oh! and then followed the vvonderful speakings of God by his blessed Spirit to my poor soul, vvhich I cannot utter as to the manner of them, but the nature of them vvas exceeding comforting to my self; and also filled mee vvith great hopes to all the people of God. And

And now hereby do I know, that it was the Spirit of God and of truth that did work at this time, becauſe it did lay mee low, and flat before him, that is holy, and made me ſee my own inſufficiency, and his great al ſufficiency, which did much humble mee, and broak, and melted mee exceedingly, then was this promiſe given in; *That they that waiton the Lord ſhall renew their ſtrength, they ſhall mount up with wings as Eagles, they ſhall run and not be weary, and they ſhall walk and not faint.*

And my heart was very much drawn out to wait upon God, in a way of believing, both for my ſelf and people of God, having that word as it were whiſpered in my ear: *If thou canſt believe, all things are poſsible.*

Another time I was conſidering, that though I had been a Profeſſor many years, yet I though! indeed I was but a babe in Chriſt, then that word came upon mee: *Out of the mouthes of babes and ſucklings thou haſt ordained praiſe.*

And indeed I can incourage the moſt ſimple and weak, to wait on the Lord, for his grace is ſufficient.

At this time I was taught by the ſpirit, that prayer was another thing then ſome take it to be; it is of a divine nature, and they onely, whom God helpeth, can pray, for it is not words that is alwayes needfull, for a ſoul may pray and utter no words, and have ſweet communion with God by faith; yet words ſometimes affect the heart, and I have ſometimes found the voyce cannot be kept in, the heart may be ſo filled. Therefore I blame none, but deſire to be tender of all, for God accepts what himſelf gives, outward performances is as the ſhell without the kernel; if the ſpirit act not, but what of his own ſpirit is in any duty that God doth accept. And we read of the poor woman in the Goſpel, who met with ſome diſcouragements, yet by the power of faith being inabled to hold on; oh! how greatly he commended her faith, and anſwered her deſire, though her words were but few, onely, *Lord help mee, &c.*

And *Hannahs* prayer was heard, who did but move her lips: And although she was a woman of a ſorrowful ſpirit before, yet she went away believing, and alſo rejoycing that God had heard her prayer.

So the deſires of them that fear him ſhall be anſwered, and he will hear their cry.

Daniel, before he made his ſupplication, was anſwered, the groaning of the ſpirit before the Lord is a loud cry, the prayer of faith doth ſave the ſick.

The Lord is a very preſent help in the time of need.

They that truſt in him, ſhall not be diſappointed.

Nay he takes pleaſure in them that fear him, and that hopes in his mercy.

Therefore let them that call on the name of the Lord depart from iniquity.

Further, my heart being carried out long to wait for, and expect ther teachings of the ſpirit more fully to be given mee: and therefore, if any thing comes in further, it is not of nor from my ſelf, but the Spirit of Gods working in and upon a poor weak creature, who though I be very unfit to publish any thing of this nature to the world, yet according to my meaſure I would with that poor woman do what I can with willingneſs and cheerfulneſs, for God loves a cheerful heart in his work, and the Apoſtle ſaith, if there be firſt a willing mind, it is accepted, according to that a man hath, and not according to that he hath not.

Yet I am much incouraged to believe that this work is of the Lord, for I have found the flesh exceeding oppoſet thereunto, and when I have neglected it, God hath withdrawn himſelf from mee, and when I ſet to it in good earneſt, then God returns and let mee injoy ſweet communion with himſelf: And the more, the Lord appeared at the firſt comings in of theſe things upon my ſoul, the more his love broake my heart, that I was wonderfully affected to behold the freeneſs of his grace to ſuch a one.

And verily the more watchful I was againſt ſin and unto duty, the more of his divine preſence was affoarded, which is ſo glorioufly ſweet to injoy, that the more I had, the more ſtill I would have, and ſtill longed for, not onely in the day, but in the night alſo, hearkening what God ſpake, and in the night his vvay to my ſoul hath been to come in vvith many ſvveet ſeaſonable and povverful inſtructions, ſtirring me up to pray, teaching me hovv to pray, and vvhat to pray for, encreaſing my faith and confidence, to believe for that I have praied for, both for my ſelf and others (and alſo ſtirring mee up to prayſing him) and I find that giving my ſelf vvholy to the diſpoſing of God in prayer, is a very good thing: alſo this fear hath been upon mee ſometimes, that I ſhould offer unto God that vvhich coſt mee nothing, that is, to lay ont the choiceſt, and moſt of the day about the vvorld, and then bring the ſleepy head to God for a ſacrifice: I minding the ſpirituallity of true prayer, and my unfitneſs for it, I have found the councel of our Lord Jeſus Chriſt very uſeful, vvhere he ſaith, *VVatch and pray.* Math. 26: 41.

And the Apoſtle ſaith, *VVatch unto prayer.* Pet. 1: 4, 7. yet I have found often

often, when I have been to pray unto God, my heart have been very dead, and I could not get it into so spiritual a forme as I would, yet durst not neglect the dayly waiting upon God in that duty: but even then made it my work to petition the Lord, to compose my spirit and quicken me by his grace and holy Spirit, that I might not offer the blind the halt, and lame in sacrifice unto God: And indeed then God hath so, come in upon my spirit, that I have had more communion with him self yea more then at some other time, when I have been apt to think my self more fit.

At other times when I have not found God coming in to help mee, I have gone a way and waited his time, for unless God enlarge our hearts, it is not good for us to en large in words, for God is in heaven and thou on the earth, therefore *let thy words befew* (thy words mark that) *and bodily exercise profiteth nothing, my son give mee thy heart*, saith God. Eccles. 5: 2.

The poor man that said, God be merciful unto mee a Sinner, went a way more accepted or rather Justified then the Pharise, in the time before the coming of Christ in the flesh, if Gods people could not bring a lamb so ra sacrifice, if they brought but two pigeons, or a little flower, if it were brought to the Priest, it was accepted, so if we come to him that Justifies the ungodly, and hath promised to do all our works in us, and for us beholding his alsufficiency, and submit to him, and be content with that he will give us, as well in spirit uals as in temperals, the Lord will accept of us, onely believing we must flee unto the hornes of the Althar.

And I have found, when I have neglected prayer, my heart hath been very dead and full of unbelief: And again, I have found it no comfort to rest upon duties, for that is a dangerous evil to set up such an Idol in the heart; but here in lay my comfort, when I by faith could have communion vvith God, and coming near to him, could cast my burthen upon him, and go avvay quiet in my mind, that Christ vvould do all for mee; and vvhen I vvas vvilling, God shtould do vvhat he pleased vvith mee, and my vvill vvas brought to his vvill; then have I had the mercy I have asked, and more also many times.

I have found retired places and vvatchings, the best opportunities and greatest advantages unto prayer.

Also I have had many temptations against prayer, but the best vvay to overcome them, is to mind the command of Jesus Christ, vvhich is that vve should vvatch unto prayer, and pray alvvayes, keep close to the duty in the strength of Christ, and loose not the motions of the Spirit neither grieve the Spirit by sin, but vvatch against all appearances of evil, for I ha-

have found that the neglect of vvatchfulneſs againſt ſin: and being overcome by it, doth greatly deaden the heart to duty; keep your eyes upon the promiſes by faith, look up unto Chriſt in prayer, and let all take heed of letting up prayer, or any other duty, above, or in the roome of Jeſus Chriſt.

If God aſſiſt you to pray for a mercy, though he give it not in preſently, yet hold on if your asking be according to his will, and your end the glory of God, and ye find enlargment from the Spirit of life, you may be ſure he will be anſwer you in that thing or elſe in ſome thing better for you in his ovvn ſeaſon.

My ſelf ſought the Lord 20 years, for one thing, before I had an anſvver, but at laſt being at prayer, after I had done, God gave mee in a moſt gracious anſvver, and ſet dovvn the very time of deliverance, and did accordingly accomplish it at the very time; to him be the praiſe.

And many other things I have ſought the Lord for, and he hath been pleaſed to grant my deſire, eſpecially vvhen he hath made me earneſt and importunate, and have aſſiſted me to hold on, and given mea ſpirit of faith, to believe for the thing prayed for.

Another time I ſought the Lord for a relation of mine, who was thought to be near unto death, and this vvas given in, call upon mee in the day of trouble, I vvil hear and deliver, and thou ſhalt glorify mee, and from that time that perſon amended, and life vvas continued.

Alſo I knew another young perſon that was by the word preached, convinced of her ſinful ſtate, and ſet upon the performance of ſome duties: but not being acquainted with the wiles and temptations of Satan, afterward ſome deadneſs ceaſing upon her ſpirit, began to neglect her duty; but one in the family perceiving of it, adviſed her to preſent her ſelf before the Lord, and although ſhe found her ſelf dead, yet to pray that ſhe might pray, whoſe conucel shee took, and shee continuing diligent, the Lord came in by the mighty witneſs of his ſpirit, fully ſatisfying her ſoul in a very ſhort time.

Further: oh! let all that fear God be encouraged to continue in, and not neglect family duties, for I have found by good experience many wrought upon by inſtructions and prayer, when their lot have been caſt into thoſe families, where reading, praying, and Catechiſing, and ſuch duties have been faithfully performed; ô, many young ones have been brought home to God, by his bleſſing upon this meanes!

And amongſt many more I remember one who was very ſtrongly aſſalted with many temptariones to keep her from coming to, and cloſſing with

Jeſus

Jesus Christ, and this temptation was most upon her, that she was too young, and it would be time enough afterward, why should she expose her self to scorne and reproach by being called a Puritan, and so become a luaghing stock to others: but the Lord was pleased to overcome her, and bring her to himself.

X Another also who set her self against them in the family, that wished her soules good, and used all meanes to get out of that family, to which end also she raised some lyes, which very evil the Lord set upon her heart, and then she came to be convinced of her sad sinful state, and was also brought home to God through his rich grace in Jesus Christ.

And another who by this meanes vvas vvrought upon that, vvas a young maid, a Ministers Daughter, and had been vvell instructed and educated from a child, vvhereby she vvas informed of the evils of scandalous sins and avoided them, and vvas also very constant in the performance of duties; and indeed so vvalked as none could see ought a mise in her conversation, yet notvvithstanding the poor heart vvas ignorant of her self, and of Jesus Christ; but she being under a family Catechising, and instruction vvas (by the mighty povver of the eternal Spirits vvorking) convinced of original sin, and then she savv that (for all her formality) she vvas a sinner, and had need of a Saviour, and so vvas brought home to close vvith Jesus Christ,

This also I have found, that a constant close seeking of God hath been crowned with his presence, for I my self was with some others desired to pray to the Lord for councel, and direction for them; but they would not tell mee in what it was that they sought direction, yet notwithstanding I did not know the thing, I set my self to seek God for them, and he was pleased to shew me what it was, (this was *Anno* 1657.) and I did pray God to let mee know his mind in that particular, and the Lord put it upon my heart to go and read, and the place of Scripture handed to mee, was quite against their work (at that time) which they had upon their heart to do, then I sought the Lord again, and the second answer was; go in and read; then I looked up to the Lord as I did before, and said, Lord, shew me where I shall read, and that Scripture also was flat against their work; and just so I had a third answer also: And the next day as I was at my work my heart and meditations were above, and my secret desire still to God for the further teachings of his good Spirit, and these following lines (with much more) came in as a further answer from the Lord:

As for the work of Babylon,
It is a mighty work, and strong:
But yet my power shall it compleat,
For my wisdom is mighty great:
They must sit still, behold my power,
VVhich worketh for them hour by hour.

And novv my dear Christian friends, into vvhose hands this my poor mite, shall come I desire you take notice of that great love and vvonderful grace of God, vvhich he hath been pleased to manifest in giving in such sweet returus of prayer, let him alone have the praise, and be ye all incouraged and stirred up to pray continually, and be very watchful, that if at any time God do move you to do any thing, do it with all your might, according to the assistanco the Lord gives you; for I have found it a great grieving of the spirit to put it of with delayes, through carnal reasonings of the flesh, which indeed vvould have hindreed mee in offering of these few experiences to the view of the vvorld: but vvhen God vvas pleased to give me a heart to it, and I set upon it vvith a resolution in his strength to go through it, not with standing all opposition: Oh! then, was the Lord pleased to come in again, and fill my soul with peace and joy unspeakable, and full of glory; which was to my great refreshment I being then in a strange Land (Holand) seperated from Country, kindred, and fathers house; yea there, and then did our good God (according to what I had wont to have) give into my spirit heavenly *Allelujas*, both night and day, with many sweet Instructions from him self (when it was with us as it were a time of famine of the word) our Teathers being removed into corners, and thrown into prisons (in the Year 1662.) O! how was I then stirred up by the teachings of that good Spirit, often to praising, and often to very earnest prayer (as for my self, so for his pooraffliсted persecuted people) and then also I found my heart much enlarged to love, and to do good, and lay out my self for sa ints of all persvvasions, yea and all others also as I had opportunity. And upon this ground becaus my dear Redeemer, the Lord Jesus, hath set mee a pattern to do good to all, and what talent soever we do recieve, we must lay it out to his praise (if it be but one) and it shall be increased: this I have had experience of, be not backward to improve thy talent, because another may have more then thou, that springs from a root of pride, and negligence is the way to loose what thou hast, but look up to God for a blessing upon the right use of what thou hast received, and if he seeth it good that thou mayest better honnor him with more he will give in thee in his own way and time,

time, for then shall ye know if ye follow on to know the Lord. Hoſe. 6. 3.

It is alſo promiſed, that they who be planted in the houſe of the Lord like a watered Gardin shall they grow and florish, and bring forth fruit in their old age: Pſa. 92: 12, 13. Further, o! let all the beloved of the Lord take a ſpecial care of every Goſpel ordinance and commandment of our Lord, to hold forth what light you have received, for there is non of the ordinances of the Goſpel to be ſlighted, for they hold out unto us thoſe choyce priviledges that vvere purchaſed for us vvith the precious blood of Jeſus Chriſt, I have found great peace, and injoyed much of Gods preſence in vvaiting upon him in the vvay of his appointments, and I have found the Lord (not leaving but) teaching of mee, vvhen I out of conſcience have forborn vvhere they vvere not tobe injoyed, according to the rule of the Goſpel, and expoſe my ſelf to any ſuffring to injoy them in the purity of them, and indeed God doth take ſpecial notice of them vvho they be, and vvhere they dvvell, Revel. 2: 13. that in ſore perſecuting and ſuffering times hold faſt his truths, and do not deny his name, Mal. 3: 16, and hath promiſed that they vvho keep the vvord of his patience shall be keept in the hour of temptation.

And vvhen he hath humbled us, he vvill shevv us the pattern of his houſe, the goings out, and the comings in thereof, and the faſhions, Lawes, and ordinances thereof, that we may do them. Ezek. 43: 11.

And the time doth haſten that God will turn to the people a pure Language.

And all shall know the Lord from the leaſt to the greateſt.

And he will lead the blinde in a way that they know not, he will make darkneſs become light, and crooked things ſtreight, and bitter things ſweet, and hard things eaſy; and this he will do, and not forſake us.

Further let none be diſcouraged to do their duty, though never ſo weak, yet if thou beeſt acted by the Spirit of God, weak meanes often times becomes effectual to accomplish great things, for by experience alſo I know when ſome perſons have been praying together, that one being ſenceable of the ſtate of the other, and mourning over their ſin before the Lord, God have made uſe of thoſe very mournings and breathings, to convince the other of their ſinful ſtate, with the danger of it, and thereby have been cauſed to turn from ſin unto the Lord, whoſe eyes were never opened before.

One Maid who by this meanes was convinced, and ſaid nothing at preſent, but after prayer retiring herſelf to her Bible, with a purpoſe to ſee what

what word of comfort she could find there, and it pleased God to hand to her that place, Rom. 8: 13. *For if ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live*: which word God did make very powerful and effectual to help forward his work upon her soul.

All these speak forth the freeness of Gods rich grace, therefore who ever readeth and understandeth what is in this free workings of Gods good Spirit, let him alone have all the praise and glory; and the Lord inclined my heart every day more and more to praise him: for his unchangeable love in Jesus Christ, therefore let them that read this give God praise for this undeserved mercy; and let me have a share in your prayers, that I may be filled with a spirit of praise: for none have more cause then I to speak well of his great and holy name, and that I may honour God that little time that I have to live upon the earth, and that in all changes.

For if God sees affliction to be good for mee, I desire not to dispise his chastizements; for I have found more strength in a great affliction then in a little one, and my soul hath been filled with joy out of measure.

Therefore if we be brought to this, take joyfully the spoiling of our goods, knowing we have a better inheritance, and the giving up all to the will of God, who gave all to us, we shall have all given to us with advantage, oh! the fulness of him that filleth all in all, but I am nothing, and can do nothing, no longer then he doth assist, therefore praise him for ever more.

And since I was taken of from my incumbrances in the world, and had more time to spend in the wayes and work of God: waiting on him for more of himself, the Lord (according to his promise) hath revealed himself more abundantly, and I have found that a chearfull watchful diligent spirit in ones general and particular calling is a great help to prevent mispending time, for of idleness comes no good, therefore it hath been my practice, that if I can do no good, nor receive good, not to stay in that place long.

Oh! let us be wary how we spend our precious time, for it hat a lock before, but none behind: I am of a fearful timerous spirit naturally, but I find it a great help to dash Babilons brats in the first rice.

I was about 14 years in the pangs of the new birth before I received the witness of the spirit, in which time I was exceeding troubled with my unbelieving heart through entertaining false fears: and indeed some thing of Jesus Christ was in mee all that while: Althoug sometimes I could not

with

with comfort behold him throughthat thick cloud of my many Iniquities and I never found Satan more foyled, and my own corruptions more ſubdued, then when I by faith could look up unto Gods unchangeable love in Jeſus Chriſt, though I be a poor changeable creature, and verily I have found great gain in true Godlineſs.

And now friends, give me leave to tell you theſe are mine experiences, and I fear it would be burthen ſome to you, if I ſhould be larger, which I could be: but give me leave to tell you the concluſion of all what I endeavour after, which is to preſs after the mark of the high calling, to deny my ſelf, and look up to him that is perfect, and who preſents all his perfect without ſpot or wrinkle.

Not to him that worketh onely, but to him that believeth, for he is holy, I deſire to obſerve all the Commands of Chriſt as my rule of life, but I am not here by juſtified, but alone by a righteouſneſs out of my ſelf, therefore I ſay none but Chriſt, not by workes of righteouſneſs that we do, but by faith are we ſaved, & that not of our ſelves it is the guift of God, for he that kindleth a fire and compoſeth himſelf about with the ſparks thereof, he ſhall lie down in ſorrow, Iſa. 50: 11. for a man may do much in outward performances, and yet not have a heart right with God: the foolish virgins had lamps of profeſſion as well as the wiſe, but they had not oyle; ſo the young man in the Goſpel ſaid to Chriſt, he had obſerved all the Commandments from his youth, what lacked he yet, but to deny himſelf, and to part with what he had for Chriſt, to take up the croſs and to follow him, which he could not do, except Chriſt had given him a righteous heart for all his outward ſeeming righteouſneſs?

So the Scribes and Phariſees blamed Chriſt for all his righteous actions, but could not ſee the Idol in thir own hearts, for all their righteouſneſs ſprung not from a right root, nor was done by a right rule, nor to a right end.

1. Firſt, they had not grace in their hearts.

2. Secondly, neither did they do what they did by the rule of the word of God, bnt by their own rule.

3. What they did was for their own glory to get them praiſe from men, and not to the glory of God, Amos 4: 4, 5, 6. the which is an abomination to the Lord; this ſacrifice God is weary of, it is as the offering of Swines blood, and the cutting of a Dogs neck before the Lord, this made Cains ſacrifice to be unacceptable in the ſight of God; mans righteouſneſs is as monſtruous cloathes, and filthy raggs, that comes not

not from a heart sanctified where Christ dwels; although it be garnished with never so much parts and guifts, the Lord looks upon the inward righteousnes of the heart.

Parts and guifts may cease, but the least measure of true grace shall hold out to the end.

And what soever is parts and not grace, bear not these following Characters upon them, such have not the spirit, now the spirit is Truth, light, and love.

1. First, the spirit of truth joynes with the vvord of truth; if an Angel from heaven should bring any other doctrine, we are not to receive it, and them that believe and trust in the promise it leads into all truth, wait for the accomplishment of the promise of the spirit, to teach you all things, and bring all things to your remembrance, which he hath promised shall remaine with us alwayes, John 14: 16.

This is a good antidote against error, this teaching for the most part, abides and formes the soul into it self.

The more of this truth and light comes in, the more a soul abhorres it self, sees it 's own emptines, and Christs fulnes.

The more of this light comes into the soul, the more it thirsteth after light.

The more knowledg it hath of God, the more it loves God, which conformes it into his image, and the more it delights in God, and loves them most that have most of God in them, Ps. 16. all my delight is in the Saints, and them that are excellent in the earth.

The true spirit delights in all the commands of God, which shews true love to God, if you love me keep my Commandments; Jo. 14: 15, 16. and I will pray the Father and he shall give you another Comforter, that he may abide with you for ever.

It is a meek and a quiet spirit, it hates pride and lifting up; it sees enough in it self dayly to humble it; Its full of love to all that God loves, though differing from them; by this shall all men knovv that you are my Disciples, if you have love one to another. Joh. 13: 35

We know that vve are passed from death to life; because we love the brethren. 1. Joh. 3: 14.

Now the reason why we should cherish this grace of love to God, his people, and all men are these.

First, because without love, which is charity, we are but as sounding brass or tinckeling Cymbals, all we do without this is nothing. 2 Cor. 13.

Second-

Secondly, becauſe Chriſt hath ſaid, becauſe Iniquity ſhall abound, the love of many ſhall wax cold in the laſt dayes. Mat. 24.12.

Thirdly, becauſe it is one of Chriſts laſt and great Commandments. John. 13: 34. 1. of Joh. 2.7. 8.

Fourthly, it renders us much like unto our Maſter Chriſt Jeſus, Acts.10: 38. who went about doing good to all; let us labour to follow his example, shevv pitty to them, that God hath not yet shewed ſo much pitty to, as he hath done unto us; do good to them that hate you, and pray for them that diſpitefully uſe you. Mat. 5.44:45.

Theſe were Gods teachings to mee in the abſence of faithful Teachers, when they were removed into corners; Which was a ſore affliction to mee, but I look at what mercy God afoards mee in all afflictions, ſeing I am unvvorthy of the leaſt mercy, for it vvere a righteous thing vvith God to cut us of, and I marvailed at his patience and long ſuffering vvith mee, and all others.

I find by experience that reading the Scripture before prayer many times quickeneth the heart to Chriſt.

And to meditate on Gods mercies to our ſoules and bodyes; and what great things Chriſt hath ſuffered to purchaſe theſe mercies for us: is a great help to ſtir up to that heavenly duty of praiſing and thankfulneſs: which is a maine duty I would ſtir up my ſelf and others unto, becauſe our hearts are apt to be very backward unto it; and ſecondly, becauſe it is a duty to be done at all times. In all things give thankes, yea in afflictions: For God hath promiſed, all ſhall worke together for good to them that love God. Thirdly, to be filled with the Spirit of praiſes, makes the ſoul to live in heaven while it is on earth: verily, we had need be ſtirred up to this duty; for he that offers praiſe glorifies God. *Pſal.* 50. *laſt verſe.*

And Ieſus Chriſt complaines againſt the neglect of it, in that place where the ten Leppers were cleanſed, and but one did returne thankes: ſaith Chriſt, was there not ten cleuſed, but vvhere are the nine? O! a thankful frame doth compoſe the heart to great contentedneſs in every condition: it is of a divine nature: it ſtirres up the graces of God in the ſoul, as love and faith with hope in God and charity to others.

Therefore pray for the Spirit of God, to put the heart into a praiſing frame for there's need of the exerciſe of much heavenly wiſdome in the performance of this duty: for 't is a ſpiritual work.

Another experience I have had that it is our duty, and very profitable to watch againſt all evil thoughs: theſe ften grieve the holy Spi-

rit of God; as of old he complained, how long shall vain thoughts lodg within you, and God looking upon man, beholding what was in his heart, and seeing his thoughts to be evil onely, and continually, and it repented the Lord that he had made man on the earth, and it grieved him at the heart; and God said, I will distroy man whom I have created from the facre of the earth, *Gen.* 5: 6. And then down comes the flood of Gods displeasure upon the old world, not for sinful actions only, but thoughts also: Therefore keep your hearts with all diligence, *Prov.* 4: 23. For out of the abundance of the heart the mouth speaketh: And in the multitude of words is sin.

I would desire all to take heed of idle words: and mind well what ye speak, when and how; avoid all needless speeches: and put far away all vain foolish jesting; an evil, which my self was some times very prone too, and as too many do harm by, I endeavored to make my self and others merry: but alas, 't is sinful mirth, and it will bring sadness here, or els which is worse, end in sorrow hereafter: thus was I convinced of this evil being upon a joyrney, meeting one that was a stranger to mee, thinking to make him and my self laugh: spoake jestingly to him; but he presently fella swearing and cursing, and railing; which when I heard, wounded me to the heart, that I by my folly should provoke the poor man so to sin against God, my mirth soon turned into mourning. And while I mourned before the Lord over this my great evil, which had produced such a sad effect, God was pleased to set this upon my heart. Cannot I make thee more merry with heavenly and spiritual joy, then thou canst make thy self with such foolish vain and sinful mirth. And the Lord hath since filled mee with that sweet refreshing joy: that is a thousand times better to mee then all sinful mirth.

Further, in reference to words, I would commend unto yow some Scripture rules: *Iam.* 1: 26. compared with *Math.* 12: 27. from whence we may observe, that when any person doth utter words that be vain, earthly, or froward, it doth plainly manifest that there is an earthly, vain, and froward heart; whish is an abomination to the Lord, *Prov.* 11: 20. and in *Iam.* 1: 19. The Apostle doth perswade Christians to be swift to hear, but slow to speak, and slow to wrath. And Jesus doth exhort his followers that their yea should be yea, and their nay nay; saying, that what soever is more is evil: And *Iams* 1: 21. bids us lay apart all filthiness and superfluity of naughtiness: that is to say, what ever is more then needful in words, apparel, and diet; yea, and in all things, and what ever pro-

profeſſion any perſon may make, if they bridle not their tonge, they deceive themſelves and their Religion is vain; hath God through his free grace, paſſed his diſtinguishing love upon a little Remnant: doubtleſs 't is their duty then to diſtinguish themſelves from others, in their words habit, and in their whole converſatiou ſo to walke as becometh the Goſpel: *Phil.* 1: 27. Surely if perſons were awakened by the voice of God, that ſpeaks lowd in the preſent afflictions, they would ſo doe; 't now is not a time for any of Gods Children to continue their ſuperfluities, when many do want neceſſaries: Let me intreat ſuch to read, and mind what is written in *Rom.* 12: 1, 2. And 1 *Pet.* 2: 11. If we could but be moderate in the uſe of all things: what good Stewards should we be of the manifold bleſſings of God; which he hath betruſted us with, and we muſt give an account of in the day of the Lord.

Proſperity hath made many to glory in the flesh; and exalt themſelves, in, which vain glory ſome ſtill do continue: although the great Eternal God hath and doth teſtify from heaven againſt it, but if it be not repented of, and departed from, God wil turn it into shame, *Hoſea* 4: 7. As they were increaſed, ſo they ſinned againſt me, therefore will I change their glory into shame: its now a trying time, and all perſons by their converſations will diſcover what they are, and were ever the deeds and workes of the flesh appear, and are alowed, 't is evident there is not the Spirit of God in them: And they who have not the Spirit of Chriſt are none of his: And 't is not a talking of, but walking in the Spirit, will help againſt the fulfilling the luſts of the flesh, and manifeſt who are the true Children of God. Oh! that perſons were wiſe, to conſider their latter end, then ſurely they would not neglect the knowledg of thoſe things that belong to their peace: but chuſe that better part, that shall never be taken from them. Which would make them happy for ever.

Oh! that all would be perſuaded to commune with their own hearts, and conſider their own wayes: And to mind the dreadful Judgments of God, and his vials of wrath that shall be powred out againſt ſin and ſinners, ſurely they would ſee it is high time to departe from pride, vain glory, coveteouſneſs, oppreſſion, hypocriſy, mallice, and all ſin: For verily, God is viſiting for theſe things, and for perſons ſtill to continue therein, may it not be feared and juſtly exſpected, that God should increaſe his Judgments, and punish ſeaven times more: Leit. 26: 21, 24. *They who departe not from ſin God will departe from them:* and hovv ſad that is let ſoules conſider: read *Hoſea* 9: 11, 12, 14.

Therefore who ever vvould not be eternally seperated from God, let them in time seperate from all sin: And let poor soules take speciall heed they live not in any knovvn evil, nor neglect any knovvn duty, but put on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof; for if ye live after the flesh ye shall dye: But if ye through the Spirit do mortify the deeds of the body, ye shall live, *Rom.* 8: 13. let me propound but this on question, and I vvish all young and old, Rich and poor to mind it, vvhether or no it is not better to separate from sin, then that sin should seperate thee from God for ever.

Oh! vvhat need is there, that all vvho love God and their ovvn soules, should hate, abhorre, and depart from all sin, because 't is that vvhich God doth so hate, as he vvill punish it vvhere ever he finds it. Yea, if a *David*, a Man after Gods ovvn heart do commit any sin, he must be reproved for it; and God vvill so frovvne as it may cost many sigths, prayers, and tears, before God restore unto him the joy of his salvation, and though secretly committed, yet God vvill punish openly that others may hear and fear. 2 *Sam.* 12: 12.

Oh! hovv have I found by sad experience, that pride is a breeding sin, and spiritual pride is indeed the very vvorst, vvhen persons come to have a little knovvledg of the things of God, and have set a fevv steeps in his vvayes: Many be too prone, then to be puffed up vvith self conceite, and to judg all others to be in errors, vvho are not just of their perswasion; and so to judge censure, and condemne them for Heretikes: and to persecute them at least vvith the tonge, but though sometimes Paul did thus; he acknovvledgeth it vvas from a Pharisaical spirit, which vve had all need to take heed of: and judg not; and ye shall not be judged. Alas! our heavenly Father have many children, but there be babes and some stronge men: they are not all of an age, nor cannot all see alike, nor acte alike; let all the beloved of God (cease smiting and) manifest true love one another. And vvhat ever their perswasion be all vvho are humble and holy, and do faithfully vvalke up to the light they have received, let them be beloved for the Fathers sake. Oh! that vve may be filled vvith that grace of true Charity; for that is a special antidote against all pride, malice and any evil thoughts, and evil speakings, and prejudice, and offences one against another. 1 *Cor.* 13: 1, 4. &c. There vve may read at large of the excellency of true charity. Oh! the more any one is filled vvith the good Spi it of God, the more shall they be enabled against all the vvorks and fruits of the flesh; therefore I vvould counsel persons vvhen they

avvake, vvait for the teachings of the Spirit, and for the accomplishment of that promiſe made to the laſt dayes. And vvhat the Spirit teacheth do ye commit to the Spirits keeping: and they, vvhith vvhom it is the day of Gods povver are made vvilling both to hear the Spirits voyce, and obey it.

And I vvould have all to endeavor diligently for the injoyment of the Spirit, and hearken every one that hath an ear: vvhat it ſpeaks, for the teachings thereof are very glorious; it makes a ſoul live as it vvere in heaven vvhile on earth. Surely vvhen *Daniels* faith vvas made ſtrong by the injoyment of this bleſſed Spirit of God, ſo as nothing could hinder him from the vvorship of God. Oh! vvhat ſvveet communion did he injoy vvith God, and although throvvn into the lions den, yet there vvonderfully and comfortably preſerved, I have found this, that vve are too ready to diſpiſe or ſlight the Spirit of God, vvhen it appears in ſomething beyond us, or out of our reach, but let us take heed of this evil alſo.

This good Spirit of God is that vvhich vvill enable us to chuſe to ſuffer rather then to ſin, and in all our ſuffering it vvill vvonderfully aſſiſt and uphold us, and carry through the foreſt firy tryals, and if vve be throvvn into ſufferings for Chriſt ſake, be ſure he vvil make one vvith us to uphold us in the furnis; and vve need not ſtudy hovv vve ſhall be delivered from our ennemies, for God vvill deal vvith them as he did vvith *Daniel*, and the three Children; for he will recompence the wickedneſs of the wicked upon their ovvn heads; therefore fear not, but ſtand ſtill and vvait, and yovv ſhall ſee the ſalvation of God. And I do not think that theſe things be given in to me from the Lord for my ovvne ſake only, but for your benefit, to vvhom it may come; and I hope I am ſo far from having high thoughts of my ſelf, that the more I ſee of God, and injoy from God, ſo much the more cauſe I have to be humble; and if others find their hearts as bad as I have found mine, they vvill ſee cauſe enough to uſe all means vvith them; and vvhen all is done; it muſt be faith in Jeſus Chriſt muſt remove this mountain; faith vvill carry us out of our ſelves unto Chriſt, and cauſe us to reſt on him to do all our vvorkes for us, and in us, do ye cherish a holy fear againſt ſin, and an holy bouldneſs to come to God, and a holy confidence in him for vvhat we come for, and let not the fear of man hinder from any duty God calls thee unto; to conclude, I only commend unto you that vvord in *Micha* 6: 8. So shal I leave this to the bleſſing of the Lord, and the conſideration of the vviſe.

COUR-

COURTEOUS READER,

IF these my Experiences sute not with thy condition, yet let it have a patient view of thee, and pass by what is of the flesh, Own what is of the spirit, and Iudg not, what thou shalt meet with of the truth: because thou art not yet acquainted in that way, for the secrets of God are sometime with pore weak ones that fears him, and what is come to pass I hope you will believe; If it was not out of obedience to God, it should not have com'd to your view, neither would I have put my name to it, if I could have avoided it, for fear of the rash Iudgment of some, Least it should be thought, I did it out of pride, or to own a prophetical spirit, which I know not, But I own a Prophetical voice of Christ, which if he pleases to speak, he can make mee to hear, yea to believe, this I have Experience of: And if these Crumes which I have gathered from my bountiful Lords table, you cannot find it savory to you, leave it to the hungry broaken hearted Christians, to whom ever crumbe of mercy is sweet, when it comes out of love from our blessed Saviour. And let not this be dispised, because it is the Spirits working in the weakest vessel; for Christ did not reject the woman though weak, ignorant, and sinful; and where he hath forgiven much, he maketh them love much, and follow him to the last, especially if they keep the word of his patience, holding fast to every truth of God, though it be in an evil time when truth is dispised.

Mary followed Christ to the last, and the Lord did so assist her with his Spirit, who shewed her strong affections to him, gonig early in the mornnig to the sepulchre, and Christ put this honour upon her, that she must bring the first glad tidings of the Gospel of the resurrection unto the Disciples.

And his appearance to her in that season, when she knew not where to seek him.

Christ herein shewed his great Love to sinners; for she being a poor ignorant woman, though full of affection, did as many of us do now a dayes, seek the living among the dead: but where Christ keeps up the affections of a soul to himself, he manifests more of the knowledg of himself; and Christ doth testify in Iohn. 4. That it was his meat and drink to do his fathers will, and that was to teach the poor the knowledg of his will. And when he made known himself to that poor woman, her affections where so enlarged that she goes and calls others ver. 34. thus Christ finished the work of his father, to take care of the weakest of his flock, that as the woman was first in the transgression, she might have first knowledg of the resurrection, the guift of the well of watter, which springs up unto everlasting life: and this guift God is pleased to give it unto women as well as unto men.

And he doth require that they should honour him as well as men, for the free grace

of God in Christ as well to the one as the other, and 't is his free grace that I am what I am; and if this small mite be not accepted (by all,) I shall take it as an high honnor to suffer for well-doing; for though in my self I am low, and find the flesh would hinder, and my memory bad, yet I can through grace say, the spirit hath been my remembrance, and in the simplicity of my heart I have done this, and out of obedience to my good God, which makes the Son of righteousness to shine on the weak and on the strong. And truely I have nothing to glory in, for I never did see my self so weak as now, and since I had communion night and day with God, I never was so much in self-loathing and abhorring as now; therefore praise the Lord with mee, for I am a poor sinful creature, and I desire that all that fear the Lord, to whom this shall come, would pray earnestly to God for me, that I may stand fast in this evil day, and may walk humbly, blamelesly, and very harmlesly towards all: so that I may honour him which hath honoured me, with his Son, to whom be glory and praise for ever.

Now, to testify to all that I have received (from the Lord) that gift of singing as well as the gift of prayer, and any other, therefore I shall present to your view some of those Hymnes and spiritual Songs: with an account how and when they were given in; and so shall leave it to the spiritual to Iudge.

As I was waiting on the Lord, in that Ordinance of the Lords Supper, this following short Hymne was immediately given in.

O Now my soul go forth with praise,
For God excepteth thee alwayes;
Thy life is bound up now in mee,
My precious death hath set thee free.
2. This Testimony I thee give,
As this bread was broaken, so was I,
That thou in mee mightest never dye:
My blood doth justify the same;
That thou mayest praise my holy Name.
3. My Covenant I have made with thee,
So that thou art now whole set free:
Sin nor Satan cannot thee charge,
Because my love hath thee inlarg'd,
So sure as I am plas't above,
So sure art thou now of my love.

Your waiting shall be upon me, till I your souls hath filled; and in the way of righteousnes you shall be made to yeeld.

Another time I having been waiting on the Lord in breaking bread: And soon after was given in this following.

THE Spring is come the dead is gone,
Sweet streams of love doth flow:
There is a Rock, that you must knock,
From whence these stream do go.

2. *The Banquets set, the King is come,*
To entertain his Guest:
All that are weary of their sins,
He waites to give them rest.

3. *Then come, and take your fill of love,*
Here's joy enough for all,
To see our King so richly clad,
And give so loud a call.

4. *Here's Wine without money or price:*
Here's milk to nurish babes:
You may come to this banquet now,
And feede of it most large.

5. *Then comfort you your selves in him;*
Tis sweet to see his love,
That they, that are redeemed by him,
May live so free above.

And while the afflicting hand of God was upon mee in some measure, this following was given in one evening, as a song of instruction.

AFflictions are not from the dust,
Nor are they in vain sent:
But they shall work the work of him,
That is most nobly Bent.

2. *Then let thine eyes look upon him,*
Which worketh in the dark;
And let thine heart imbrace his love,
Least thou from him should'st start.

3. *Although thou canst not see his work,*
Yet waite on him with joy;
For none shall hinder now his work,
Nor none shall him Anoy.

4. *Thou must be willing to take up*
The cross, to follow him,
And waite till he will make his cup,
To flow up to the brim.

5. *Seeing thou art now called unto*
The purpose of his will,
Let not afflictions trouble thee,
Believe, and stand thou still.

6. *If that the Lord did not thee love,*
He would not this paine take,
To let thee see his grace in thee,
And also thee awake.

7. *It scowers away the drosse from thee,*
And takes away thy tinne:
It makes thy soul fit for to hear
The voice of thy sweet King.

8. *It makes the soul further to know*
The Sonship of his grace;
And weanes the soul from things below,
That it may seek his face.

9. *It puts the wise to see his work,*
And puts him in the way,
That he may forthwith seek the Lord,
Without further delay.

10. *It makes him now resolve upon*
Obedience to his grace;
And watchful in the way he goes,
That he may seek his face.

11. *It makes him look for strenght from God,*
To heale his sliding back:
It makes him look up to the Rock,
For that which he dot lack.

This

This was November the 20. in the Year 1656.

ZION *is God's precious plant,*
The Lord vvill vvatter it every day:
O! Zion *is God's holy one,*
It shall not vvhet her nor decay.

2. Zion *is that fenced vvell,*
A Towver that none shall throvv dovvn:
O! Zion *is that glorious hold,*
That God vvill keep both safe and sovvnd.

3. Zion *is that pleasant Plant,*
That God vvill hedg about each hour;
O! Zion *is Gods heritage,*
And he vvill keep it by his povver.

4. *Therefore let not thy heart novv faint,*
For Zions *sake hold not thy peace;*
For our God vvill hear Zions *Plaint;*
Therefore give thy God novv no rest,
Till thou vvith Zion *he hath blest.*

5. *Let* Zion *knovv her time dravves near,*
She may look up novv vvithout fear:
Let Zion *knovv her God doth live,*
That hath her portion for to give.

6. *Let* Zions *Children novv rejoyce,*
And lett hem praises sing:
O! *let them lift up pleasant voyce,*
In honnor to their King.

7. *Let* Zion *knovv her God is true,*
That vvill her mercies novv renevv,
She shall receive great things from him,
Who is her glory, and her King.

8. *Althoug afflictions should hold on,*
And troubles should arise;
Yet God vvill ovvn his precious one,
Their prayers hee'll not despise.

9. *Our King shall reigne in righteonsness,*
His glory shall shine forth;
He vvill come forth in Judgment then, †
For his poor saints comfort.

10. *Our King shall reigne in glory then,*
He shall himself come up,
His ennemies then shall fall vvith speed
And be made but a puf.

11. *Then les my people quiet sit,*
And vvait on him vvith joy;
There is a time dravves near at hand,
Nothing shall them Anoy.

† For the confirmation hereof do ye mind these two Scriptures *Esai.* 45: 13. and *Psalm* 89: 19.

THE *poor then of the flock shall find a rest;*
And I their God, and portion, will them bless:
And they shall to me for a refuge fly,
And I will be their helpe continually.

2. *Then shall their souls alone in mee rejoyce,*
That I have made of them my onely choyce;
I vvill fill them in that day vvith my povver,
So they shall vvait on me then every hour.

3. *Their soul shall be as vvattered plants vvith devv,*
And I my mercy vvill to them renevv;
Their heats shall be ingaged vvith my love,
For I vvill move in them from povver above.

4. *This is the portion that I novv vvill give,*
Vnto all those that strifes humbly to live;
Therefore rejoyce in God your onely guide
VVhich in this day of trouble vvill you hide.

E N D.

AWake, awake, put on my ſtrength,
And mine owne comelyneſs,
Look upon mee for I have
Wroght thy deliverance.
2. Thou art black, but comely in
Mine eyes, that doth behold
Thee ſweating mine owne righteouſneſs,
Which glory cannot becould.
3. I waited long on thee, to ſee,
When thou wouldſt mee imbrace,
And when thou would'ſt look up to mee,
To ſee my glorious face.
4. And now, what ſay'ſt thou unto mee?
Have I not done thee good?
And have not ſpar'd to ſet thee free,
Mine own Sons precious blood.
5. Therefore let all thy life be now
A ſacrifice of praiſe,
And to my holyneſs give up
Thy ſelf in all my wayes.
6. Let not the World ſo ſad thy heart,
Nor caſt thee down ſo low,
For if thou wait upon my grace,
My ſecrets thou ſhalt know.
7. Be watchful, and keep cloſe to mee,
Thy Garments: do not ſtaine;
And then it will be to thy poor ſoul,
A certain heavenly gain.
8. Take heed of glorying in my love
But walk humbly and low,
For it is onely my fulneſs,
That makes thee thus to flow.
9. There is by pathes to wander in,
That Sathan would advance,
But I will keep thee by my power,
And be thy deliverance.
10. Be watchful and keep cloſe to mee,
My Garments do not ſoyl,
For they are thine to cover thee;
Be watchful then a while.

OH! where ſhall I find now
A people quicken'd ſtill,
That ſeek all times to live on God,
And eck to do his will.
2. A people that deny themſelves,
And eck the croſs up take,
That doth delight in God alone,
And eck the World forſake.
3. A people that abhor themſelves,
And over their ſins weep,
A people mourning o'r the Land,
And doth him dayly ſeek.
4. A people that believes in God,
By faith draws vertue ſtill;
Lay hold on promiſe which is true
Contented with his will.
5. A people that the word eſteem,
Keeping cloſe there dayly,
And for a rule the ſame doth take,
When others from it fly.
6. Their hearts are faſtened on the Lord,
They for a refuge fly,
That God would now help by his power,
In their extremity.
7. Their cries are now unto the Lord,
Thy ſeek in him to hide,
To take of now his heavy hand,
And not let wrath abide
8. With ſuch a people would I ſpend,
My life and dayes now here:
Oh! think upon thy ſervant Lord,
And to me now draw near.

I aſſure you COURTEOUS READER theſe are not ſtuded things, but are given in immediately.

FIN.